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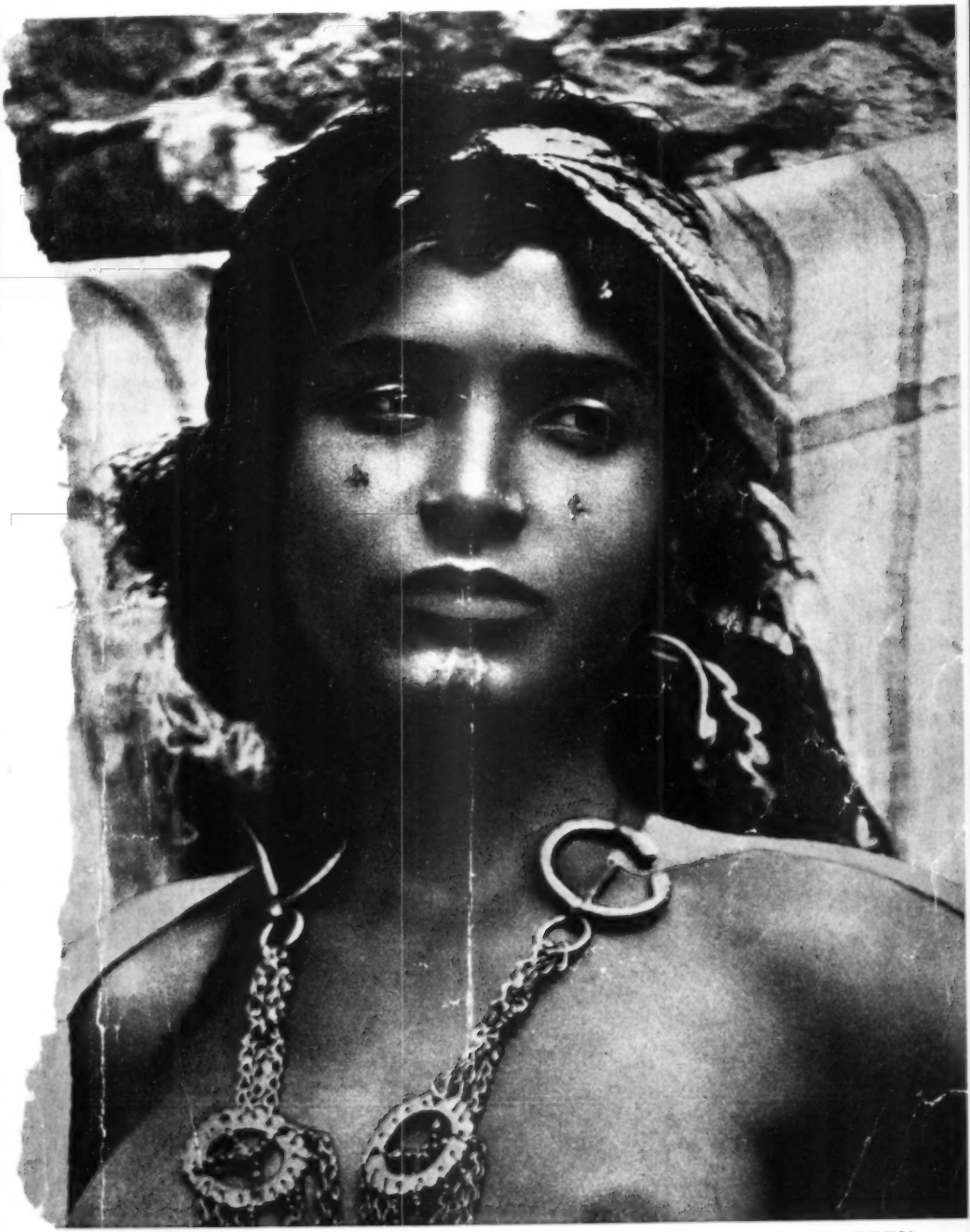
Periodical

The Crisis



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THE CRISIS

A RECORD OF THE DARKER RACES

PUBLISHED MONTHLY AND COPYRIGHTED BY THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE AT 69 FIFTH AVENUE, NEW YORK, N. Y. CONDUCTED BY W. E. BURGHARDT DU BOIS; JESSIE REDMON FAUSET, LITERARY EDITOR; AUGUSTUS GRANVILLE DILL, BUSINESS MANAGER.

Vol. 30 No. 1 MAY, 1925 Whole No. 175

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A Moorish Maid

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SPECIAL NUMBERS

The AUGUST number of THE CRISIS, ready July 15, will be "College" Number; the SEPTEMBER number, ready August 15, will be "High School" Number; the OCTOBER number, ready September 15, will be "Children's" Number. Send photographs NOW!

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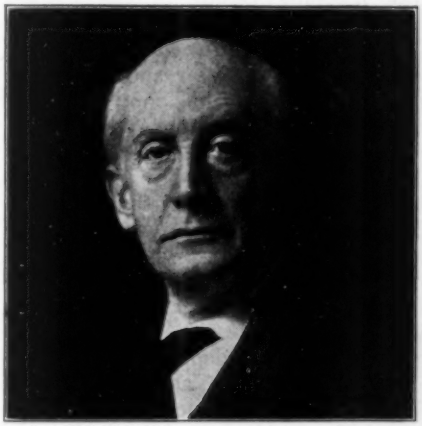
THE CRISIS

Vol. 30 No. 1 MAY, 1925 Whole No. 175

Opinion of W. E. B. Du Bois

TO THE PRESIDENT

TO Moorfield Storey, Knight of the Grail; Gentleman of New England's finest flower; Servant of all men, high and low; Co-worker with Charles Sumner, Abraham Lincoln and God: We your black brothers approach with upstretched arms and singing hands, to thank Sun, Moon and all the Stars for the gift of your eighty splendid years. May the crimson twilight of your days glow with Peace and Beauty and Honor and fade all gently to the long, sweet sleep of them that never die.



THE NEW CRISIS

WE have assumed, with the Spring, with the beginning of our 30th semi-annual volume, with our 175th number and with the closing of a fateful quarter century, something of a new dress and a certain renewal of spirit.

How long may a CRISIS last? one might ask, sensing between our name and age some contradiction. To which we answer: What is long? 15 or 5000 years? But even in 15 years we see curious and suggestive change. In November, 1910, we wrote:

"The object of this publication is to set forth those facts and arguments which show the danger of race prejudice, particularly as manifested today toward colored people. It takes its name from the fact that the editors believe that this is a critical time in the history of the advancement of men. Catholicity and tolerance, reason and forbearance can today make the world-old dream of human brotherhood approach realization; while bigotry and prejudice, emphasized race consciousness and force can repeat the awful history of the contact of nations and groups in the past. We strive for this higher and broader vision of Peace and Good Will." ———

Then we set forth the plan to make THE CRISIS (1) a newspaper, (2) a review of opinion, (3) a magazine with "a few short articles".

This initial program has unfolded itself, changed and developed. There is no longer need of a monthly newspaper for colored folk. Colored weeklies have arisen with an efficiency and scope in news-gathering that was not dreamed of in 1910. Our news therefore has transformed itself into a sort of permanent record of a few matters of widespread and historic importance. Our review of opinion continues in both "Opinion" and "Looking Glass", but rather as interpretation than as mere quotation. Particularly has our policy changed as to articles. They have increased in number, length and authority.

And above all, out of the broad vagueness of our general policy have emerged certain definite matters which we shall pursue with increased earnestness. We name them in something like the order in which they appeal to us now:

1. Economic Development

At Philadelphia, the N. A. A. C. P. made a suggestion of alliance among the laboring people of the United States across the color line. The American Federation of Labor has as yet made no active response to our overtures. Meantime, however, we are not waiting and we propose to make a crusade in THE CRISIS covering the next three years and taking up in succession the history and significance of the Labor Movement in the modern world, the present actual relation of Negroes to labor unions and a practical plan of future cooperation.

2. Political Independence

We shall stress as never before political independence. No longer must Negroes be born into the Republican Party. If they vote the Republican ticket or any other ticket it must be because the candidates of that party in any given election make the best promises for the future and show the best record in the past. Above all we shall urge all Negroes, male and female, to register and vote and to study political ethics and machinery.

3. Education and Talent

We shall stress the education of Negro youth and the discovery of Negro talent. Our schools must be emancipated from the secret domination of the Bourbon white South. Teachers, white or black, in Negro schools who cannot receive and treat their pupils as social equals must go. We must develop brains, ambition, efficiency and ideals without limit or circumscription. If our own Southern colleges will not do this, and whether they do it or not, we must continue to force our way into Northern colleges in larger and larger numbers and to club their doors open with our votes. We must provide larger scholarship funds to support Negroes of talent here and abroad.

4. Art

We shall stress Beauty—all Beauty, but especially the beauty of Negro life and character; its music, its dancing, its drawing and painting and the new birth of its literature. This growth which THE CRISIS long since predicted is sprouting and coming to flower. We shall encourage it in every way—by reproduction, by publication, by personal mention—keeping the while a high standard of merit and stooping never to cheap flattery and misspent kindliness.

5. Peace and International Understanding

Through the Pan-African movement we shall press for better knowledge of each other by groups of the peoples of African descent; we shall seek wider understanding with the brown and yellow peoples of the world and thus, by the combined impact of an appeal to decency and humanity from the oppressed and insulted to those fairer races who today accidentally rule the world, we shall seek universal peace by abolishing the rivalries and hatreds and economic competition that lead to organized murder.

6. The Church

We shall recognize and stress the fact that the American Negro church is doing the greatest work in social uplift of any present agency. We criticise our churches bitterly and in these plaints THE CRISIS has often joined. At the same time we know that without the help of the Negro church neither the N. A. A. C. P. nor THE CRISIS could have come into being nor could they for a single day continue to exist. Despite an outworn creed and ancient methods of worship the black church is leading

the religious world in real human brotherhood, in personal charity, in social uplift and in economic teaching. No such tremendous force can be neglected or ignored by a journal which seeks to portray and expound the truth. We shall essay, then, the contradictory task of showing month by month the accomplishment of black religious organization in America and at the same time seeking to free the minds of our people from the futile dogma that makes for unreason and intolerance.

7. Self-criticism

THE CRISIS is going to be more frankly critical of the Negro group. In our fight for the sheer crumbs of decent treatment we have become habituated to regarding ourselves as always right and resenting criticism from whites and furiously opposing self-criticism from within. We are seriously crippling Negro art and literature by refusing to contemplate any but handsome heroes, unblemished heroines and flawless defenders; we insist on being always and everywhere all right and often we ruin our cause by claiming too much and admitting no fault. Here THE CRISIS has sinned with its group and it purposes hereafter to examine from time to time judicially the extraordinary number of very human faults among us—both those common to mankind and those born of our extraordinary history and experiences.

8. Criticism

This does not mean that we propose for a single issue to cease playing the gadfly to the Bourbon South and the Copperhead North, to hypocritical Philanthropy and fraudulent Science, to race hate and human degradation. ———

All this, we admit, is an enormous task for a magazine of 52 pages, selling for 15 cents and paying all of its own expenses out of that 15 cents and not out of the bribes of Big Business. We shall probably fall far short of its well doing but we shall make the attempt in all seriousness and good will. And, Good Reader, what will you do? Write and tell us.

MR. POWELL

MR. WILSON MARCY POWELL, lawyer and trustee, president of the corporation of Swarthmore College, trustee of the Franklin Savings Bank, treasurer of the New York Yearly Meeting of the Society of Friends, etc., etc., writes us like this:

"I wish to discontinue my subscription to THE CRISIS.

"When I was in London last summer I was much shocked to see sandwich men walking along the Strand carrying large posters referring to the lynchings in the United States. I cannot help but highly disapprove of an attempt on the part of any portion of the community to wash our dirty linen in the capital city of any country. There can be no question that this lynching situation is a serious blemish on civilization in the United States, but no matter how seriously anyone is affected, this is no excuse for spreading it broadcast in other countries."

We are naturally stunned. But staggering gamely to our feet and jamming a battered hat well down over our ears, we announce to a waiting world that we are going to continue to wash our dirty linen in the United States and out and wherever on this habitable globe we can find soap and tubs. Humbly but very firmly we opine that the Sin of this world is dirt and not the geography of wash-houses. Wherefore, as the Poet hath it: Lay on, Macduff! and damned be Wilson Powell and all other lynchers of Thoughts and Men!

THE STERLING DISCRIMINATION BILL

IN Clark County, Alabama, there were 26,409 persons in 1920, 13,906 of whom were Negroes. There are reported 4,000 illiterates, black and white. The state appropriation gives about $4 a head for the education of the

8,000 children of school age. There are almost no Negro schools in the county and nearly the whole appropriation is spent on the 3,000 or less white children. The state superintendent, John W. Abercrombie, on being appealed to answered that the matter was "entirely within the control of the county board of education. The law in express terms charges the county board with the duty of apportioning the funds for the maintenance of the various schools within its jurisdiction. The State Department has no control whatever in this matter".

The colored folk then wrote to the county superintendent saying that in the village of Walker Springs alone there were 140 colored children and no school. The county superintendent wrote this reply:

County Board of Education

P. S. BUSH, Gosport, President of Board
H. M. McLEOD, Jackson,
J. L. SCRUGGS, Coffeeville,
J. W. TUCKER, Thomasville,
JAS. S. FUGH, Grove Hill.

DEPARTMENT OF EDUCATION, CLARKE COUNTY

OFFICE OF

Superintendent of Education

CLARKE COUNTY

D. C. MATHEWS, Superintendent,

GROVE HILL, ALA.

December 2, 1924.

Dear Sir:

Your letter of December I relative to amount of appropriation received. I shall try to aid you with $15 per month for 5 months, provided you can secure a teacher with a state certificate.

I am doing my best to secure qualified teachers for several schools, but they seem to be scarce this year.

Very truly yours,

D. C. Mathews

Superintendent.

Our informant begs us not to publish the source of our information. We can only assure Superintendent Mathews that the man to whom he wrote this letter did *not* send it to us and *did not know* that it was going to be sent. Please do not lynch him for rape.

Also we remember that the proposed Sterling Discrimination bill would make this procedure legal and with Federal funds!

THE ANGLO-SAXON AT BAY

THE editor of the Newport News, Virginia, *Daily Press* has got his back right up against the wall and is laying about with his trusty blade lustily. Among his latest casualties is the principal of Hampton Institute. The *Press* says:

"The Anglo-Saxon race has no moral right to amalgamate with any colored race, for in so doing it would destroy itself; it would commit suicide, and, as Representative Tucker has so forcefully pointed out, life is a trust. Amalgamation would mean the destruction of the Anglo-Saxon race in America and the substitution of a race of mulattoes. Rather than that should be we would prefer that every white child in the United States were sterilized and the Anglo Saxon race left to perish in its purity."

"In its purity"! We like that phrase. It's so noble. Can't you see the "pure" Anglo-Saxons of the South ranged about, with a fringe of two million mulattoes, not to mention that other and secret million who knowing and unknowing "pass" for white? Can you not view the Anglo-Saxons of all Christendom who have spread their colored bastards over every continent and island of the sea and who have raped and despoiled black and brown and yellow womanhood under every circumstance of disgraceful fraud and force? Can't you see them

sternly resolved "to perish in their purity"?

Almost anything but maudlin hypocrisy, dear *Daily Press*, will impress us, but this rodomontade makes us laugh. Who is compelling you to marry anyone you do not want to? Why is it that Representative Tucker has been throwing fits lately? It is because on a visit to the hills of western Virginia he found a county where white men had married a number of comely and wealthy colored girls and where brown Grandma was an honored guest in the families where he was visiting. Tucker rushed to Richmond and wrote a new Magna Charta of Bastardy on the statute books to shame Virginia.

And the funny part about all this newest Virginia pother is the insignificance of its cause. The Denishawn players came to Hampton Institute and danced. The colored folk flocked to see them and the white people wanted to come also. They were welcomed. But there were no special seats for them apart and in front of the "niggers". If this had been at Fisk University they would have been furnished separate seats, separate windows to buy their tickets and separate air to breathe. Hampton has not fallen quite so far and so a group of haughty "Anglo-Saxons" stood during the performance and glared at the comfortable Negroes and the empty benches beside them.

The blow fell next day. In a leading editorial the *Daily Press* thundered:

> "Here in this old Virginia community, rich in history and tradition, here where the first permanent white man's settlement was made, there is an institution which teaches and practices social equality between the white and Negro races..... Entertainments are freely patronized by white men and women who sit side by side with the Negro men and women of the institution and other Negroes residing in Hampton and vicinity. There is no pretense of separating the races in the auditorium. To the contrary, the whites are informed that if they attend the entertainments they must come on the same terms as the Negroes."

James E. Gregg, principal of Hampton, was terribly alarmed at this attack. He leaped into the lists with a letter eight inches long, one-half of which was devoted to protesting that Hampton does not believe in "amalgamation". Naturally the *Daily Press* presses him into a corner and yells:

> Do not white and colored folk at Hampton meet as social equals?
>
> Do they not sometimes eat together?
>
> Are not Hampton students taught the equality of races?
>
> Was not Booker Washington entertained socially by Hampton trustees in the North and are not black Moton and white Gregg often thus entertained together?

What shall Principal Gregg answer?

Next month THE CRISIS will tell him what to answer.

POEM

(To F. S.)

LANGSTON HUGHES

I LOVED my friend.
He went away from me.
There's nothing more to say.
The poem ends as it began,—
I loved my friend.

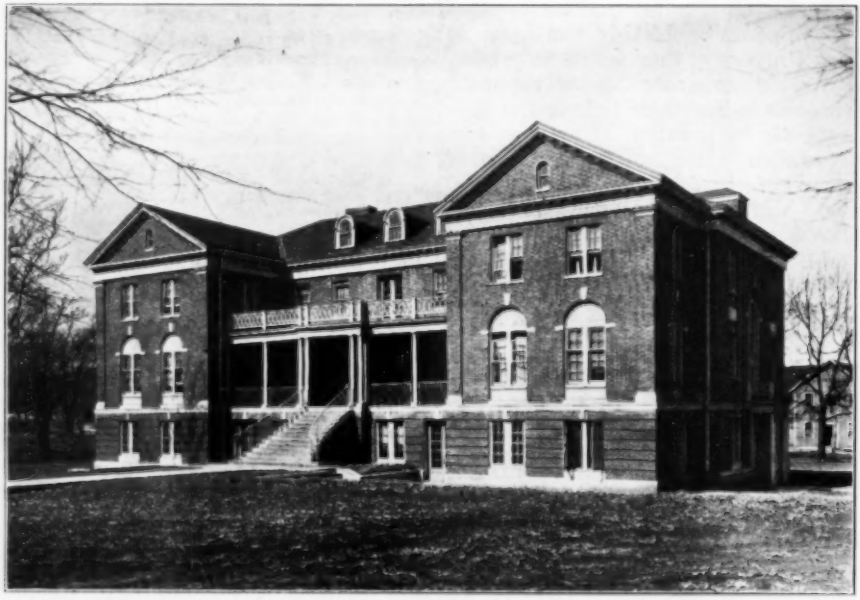
THE LIFE THE STUDENT LIVES

GEORGE W. CRAWFORD

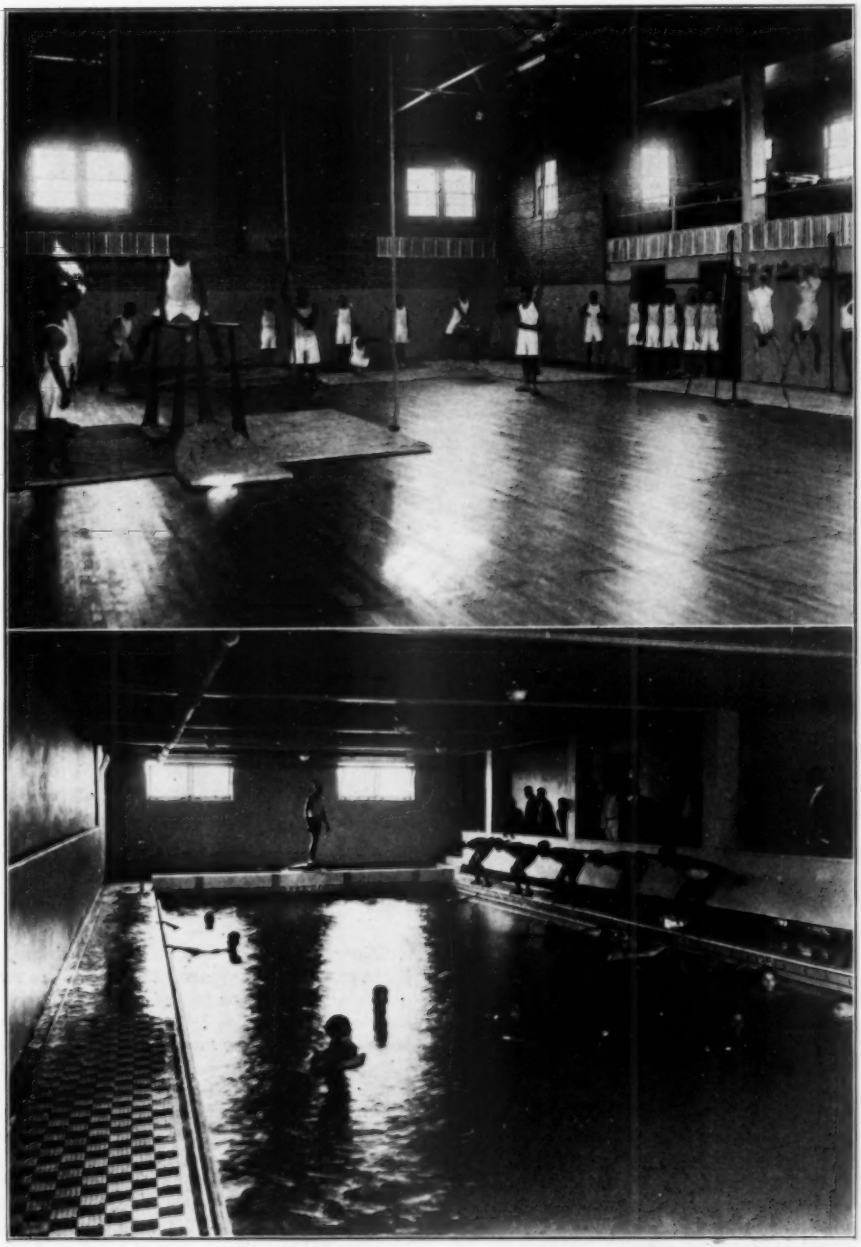
New emphasis in Negro education appraised by a colored lawyer, graduate of Talladega and Yale, trustee of Talladega and member of the Board of Directors of the N. A. A. C. P.

THE arbitrary and illogical division of student life into curriculum and extra-curriculum activities, with the latter wholly unofficial, is a perfect illustration of the faulty view-point formerly held by the makers of educational programs. Just as though a student had one life which he lived in the class room or laboratory and a totally different one in his dormitory or on the athletic field—one being the subject of most constant solicitude, the other a matter of utter unconcern and left to haphazzard.

All the talk concerning the management of student life formerly centered around the two words *standards* and *discipline*. The first referred to a certain level of attainment in bookishness, while the second alluded to the various methods employed to assure behavior above a certain minimum of the decencies. A new conception of college life has come. It has come mainly through a reversal of the usual educational process. The student has taught the teacher. Undergraduate irreverence for the old order which glorified the curriculum and considered other phases of college life as merely tolerable has shocked the academic elders into a realization that their young charges are endowed with something besides their minds. The awakening did not begin, however, until the unguided undergraduate went to absurd extremes and threatened to become so absorbed in extra-curriculum interests that neither time nor capacity remained for anything else. It now transpires that the college letter in major sports, or membership in the leading college "frat", is more prized than a *Phi Beta Kappa* key. The present drift seems to be in the direction of vindicating the old saw about not letting the



SEYMOUR HALL, DORMITORY FOR UPPER CLASSMEN, TALLADEGA COLLEGE



IN THE NEW GYMNASIUM — TALLADEGA COLLEGE

curriculum interfere with one's college education.

To re-confine student life within rational limits so that emphasis shall not be misplaced, and yet allow that measure of freedom which will permit the student to achieve himself, is the major problem of college education today. In approaching this problem it is essential first of all that the attitude of the college administrator himself shall measurably reflect the new view-point. He must realize that placing the first thing first is not inconsistent with placing the second thing second; that what the student does outside of the class room and library, and how he does it, are not unrelated to the main purposes for which he came to college; that tired minds and tense nerves call for play, and that it is not derogatory to academic dignity to provide that play and give heed to what sort it shall be. Indeed, the new-style deans of behavior can greatly simplify their tasks if they learn the elementary lesson that to provide and supervise (to a reasonable degree) those amusements and leisure time activities in which their young gentlemen are interested were better than to depend upon legal and moral inhibitions against abuses.

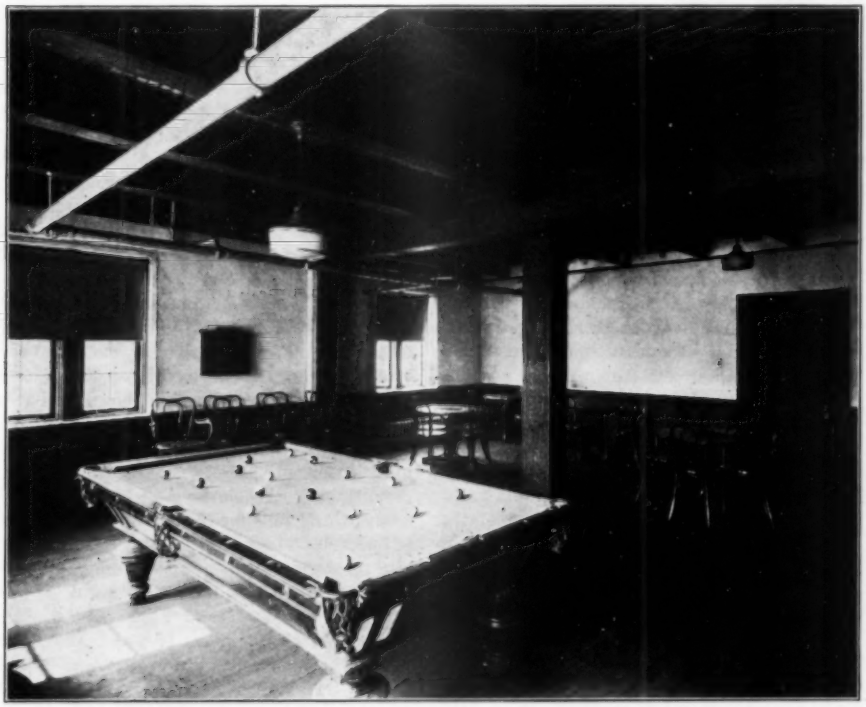
With such ideas as these, it is not difficult to conceive of a new sort of college men's dormitory—one which is not only a comfortable place in which to sleep and study, but also an attractive place in which to spend one's leisure time. I reiterate what I have said elsewhere: That group influence usually referred to as "college spirit" or "atmosphere" must largely depend upon the character of the leading personalities in the particular college group; but next after that it depends upon facilities for personal intercourse among the members of that group. The partitions which shut off a student's private life from all but his roommate very often separate him from spiritual contacts in the same way. The best way to assure that each man shall get most out of the college life is to provide for him access to the personalities of his fellows; to have some part of his dormitory without partitions, either physical or spiritual.

It took the educators a long time to discover that a man uses his back and legs and lungs as well as his mind in the business of life. A stoop and soft muscles are no longer popular in academic circles. No longer is the hollow-eyed "grind" revered. A fine body is no longer an implied impeachment of mental capacity. In importance, the gymnasium is almost on a level with the library, and now-a-days no one apologizes for it if it happens to be well adapted to its appointed functions.

The photographs accompanying this article show how one Negro college is meeting the problems of the extra-curriculum activities of its students. There is nothing new in it except emphasis and as applied Negro student life. And this brings us to the simple moral of our tale: The ways of young colored folk are no different from the ways of young white folk and the methods and technique employed will yield the same results in dealing with the one as with the other. Or to be a little more trite: Youth is essentially the same—just as inexplicable, just as prone to irrelevancies, just as defective in its appraisal of relative values. Nor does the accident of race appear to differentiate its vagaries. The managers of any educational enterprise for Negro youth will fail miserably who do not grasp this principle and its implications. Not alone that. No one can cope successfully with young life today unless he realizes that a new spirit of the youth is abroad in the world. In this year of grace you will find the average sample of the younger generation hesitant, skeptical, openminded —less convinced of the old formulas, less willing to yield unquestioning obedience to traditional authority, singularly disinterested in staid convention.

The reactions of the older folk towards these manifestations are various. Some see in them a challenge to the very fundamentals of civilization. Others simply view them as adolescence run amuck. The social stand-patter is alarmed; the middle-of-the-roader, quizzical; the progressive, philosophical. What you may think of the whole problem will depend upon the class to which you belong. If to the first, you probably have already concluded that we are headed for the social bowwows which are just around the corner. If to the second, you will probably scratch your head and reserve decision. If to the third, you will find here further evidence that we are too

zealously attached to the old formularies. As for the educator, though he may not solve the problem, he may reach a *modus vivendi* somewhat along these lines: It is not the business of the educator to say that youth shall not critically re-examine or re-appraise social and moral values as he finds them, but to see that he approaches the task with a healthy background, sound judgment and an adequate technique. More is the reason therefore why he must give thought to student life as lived, not alone in the lecture hall, but elsewhere upon the campus.



RECREATION ROOM, SEYMOUR HALL, TALLADEGA COLLEGE

ESCAPE

GEORGIA DOUGLAS JOHNSON

SORROW, sorrow,
Hug me round
So that I shall not be found
By sorrow;
She pursues me
Everywhere,
I can't lose her
Anywhere.

Fold me in your black
Abyss.
She will never look
In this,—
Shadows, shadows,
Hug me round
In your solitude
Profound.

DARK ALGIERS THE WHITE

JESSIE FAUSET

DRAWINGS BY LAURA WHEELER

In two parts: PART II

Miss Fauset told us in April of her sudden stolen visit out of Marseilles to North Africa. This month she tells of wanderings and explorations in the Arab quarter of Algiers.

THOSE worn, winding stairs intrigue me. They savor of old-world necessities when men lent themselves painfully to the vagaries of nature instead of bending her to their comfort. It is possible mounting thus from one level to another to reach the very crests of the city. I start out along a twisting, writhing street, les Tournants de Rorigo, which winds circularly around itself always ascending the hill. At times I make a short cut to the next round by the simple expedient of climbing one of the steep stair-cases. I am obsessed with this serpentine street and must know what lies at the far end. There are not many Arabs here yet one meets them constantly always descending from above; there must be a colony of them up in the hill tops; perhaps the French drove them there when they took the city a century or so ago. I stop in a small bakery which oddly enough carries a side line in leather to buy a narrow red collar for a certain spoiled kitten in far-off New York and I ask the woman if it is safe for me to climb further. She assures me: "You may go anywhere, anywhere, Mademoiselle, and then besides one sees that you are from Martinique (Martiniquaise) and there is no danger here for a French woman!" Fortified I start again and almost at the top of the hill turn this time *down* a flight of steps and from a stone landing look into a miniature village some twenty feet below. There are perhaps a dozen houses here, or no, not houses, miserable shacks, swarming with women and children. They are unspeakably dirty and ragged yet somehow they strike a picturesque exotic note which makes me long for my artist friend. These women are without face veils; one of them passing directly before me wears a head-dress of scarlet, a green jacket with a purple collar, a cerise and yellow skirt. Another is dressed from head to foot in various shades of red. A woman carrying a copper water jug on her shoulder crowns her brown garment with a splendid turban of yellow and gold. I cannot sufficiently describe the picture they made in their gay clothing, the brilliant blue of the sky above, the strong gold of the sun above them, the black background of squalor and wretchedness behind. The farthest possibilities of mankind meet in them. A French woman mounting from below stops by my side a moment and tells me that this is "The Court of Miracles". But she is unable to explain the reason for this palpable irony.

She points to still another flight just a few feet away. "That leads to the Kasbah, the Arab quarter. If you really want to see the natives, how they live—they are there." Of course I want to see them, so I descend and mount again. This time I am in a world as different from lower Algiers as that world in turn is from New York. I am suddenly in a network of narrow, narrow, winding lanes—they are too small for streets for their entire width is not that of a New York side-walk. The lanes are paved, they keep a tortuous pattern which my inexperienced eye can glimpse but cannot follow. The houses on either side touch in their second and third stories so that one is constantly passing under square or vaulted arches. A few doors are open and loitering I spy in a dark interior a form bending intently over a wheel, a tiny lamp illuminating just the inch of work on which the artisan is painfully engaged. Once I catch a glow which lights up a whole room —there is a bake-oven here; in another

door-way boys are twisting cord—one of them makes a spindle of his toe.

Dark and narrow as these lanes are there are those still darker and narrower, not wide enough for two people to pass without brushing shoulders. I do not enter any of these, indeed I am beginning to be conscious of a slowly mounting fear; I follow the pattern of streets, downward, downward in the direction of the sea where I know there is light and safety. I restrain an impulse to run and walk very erectly, very swiftly past the pinkish stone houses with their heavy small arched doors, closed so tightly; past groups of Arabs gambling; a French soldier overtaking me looks at me curiously; three well dressed Arabs, their burnouses snowy, their turbans gaily bound, pass me, then stop and look back. But clearly I have a definite goal, for I branch off suddenly and proceed still downward in another direction. And suddenly I am out at three o'clock of a brilliant January afternoon in a fairly broad street, still full of strange faces, but open to the sky and affording glimpses of the blessed sea.

I come back the next day with my friends, the artist and the student. We peer fearfully into the Cour des Miracles then halt at the foot of the stairs leading up to the Kasbah so that the artist may make a note of Arab children at play. As we stand a French woman, leading her little girl who has been intently regarding us for some moments, comes closer and asks me if we are thinking of visiting the quarters. And when I say yes she exclaims: "Not without an escort!" I tell her proudly that I had gone through the day before by myself. "Bon Dieu", she cries and tells me of terrible possible happenings, the tragedies of those sinister, black off-shoots and allies. She leads us out by a path that skirts the quarters and while the artist stops again promises that if I will come back the next afternoon she and her husband who is on the police force will show me about. If her husband should be on duty she will take me into one or two of the shops on the outskirts.

A rambling, crazy little trolley deposits me the next day at the very top of the hill. The French barracks is on one side and three or four sentinels are on patrol. My heart fails me at first for my guide does not appear and the sight of the strange bronzed faces regarding me curiously as I stand a lonely equally exotic figure in the middle of the sunlit road unnerves me. I have lost the courage which saw me through my first visit, the Frenchwoman's warnings have undermined it. Presently she and her little girl arrive, her husband is on duty, but there are one or two places where the two of us may pass in safety, and the French soldiers are all around. We enter first the Moorish cemetery of El Kettar which is built on an abruptly dropping terrace so thickly studded with tombs that one has scarcely a footing. Rich and poor are crowded together, the tombstones are mostly flat, with here and there an iron grill. Nothing more unlike our carefully kept cemeteries can be imagined. We turn then and walking past the barracks and along a hill crest winding circularly above the sea come slowly back to the same staircase of the Kasbah where I had first so bravely entered.

To my astonishment my little French friend stops before one of those heavy rounded doors, pushes it easily open, beckons for me to follow and I am actually in an Arab house in the Kasbah. This is the home she tells me of a Moorish friend of hers, Fatmah. And calling the name loudly she leads me through a short, dark hall into a small courtyard and up a narrow winding stairway done in worn but beautiful tiles in old blue, red and yellow. At the first turn of the staircase we come to a curtained door opening on a dark oblong room five feet perhaps by eight. In a moment my eyes, accustomed to the gloom, pick out three figures of women sitting on the floor near a brazier of live coals. Their backs are against the wall, their feet are bare, their hands are in their laps. They sit thus, listless, doing nothing, absolutely nothing; life slips by. Fatmah is not there; a tiny woman, the oldest of the group, greets my French friend and conducts us to a house in another lane a dozen feet away. Arab families live, I am told, as far as possible under one roof. If this is not feasible they seek adjoining houses. In this case Madame Fatmah, her sister Madame Kheira and their brother occupy three of the tiny dwellings. Madame Kheira's house which we now visit is fairly tall. Back of the inevitable heavy door is the equally inevitable court yard lighted from a skylight flush with the roof

of the house. The winding cement stairway gives on a narrow balcony in the back of which is a door leading again into a dark oblong room. Here we sit and wait for the still elusive Fatmah. The old lady, Fatmah's mother, is courteous and incurious; a young girl, Fatmah's niece, is frankly curious but still courteous. I sit Arab fashion on pillows on the floor and look about me. The place is very clean, the walls are done in flat high blue, a bed of old brass covered with magenta showing through coarse lace fills one end of the room, a sort of high-boy bearing a dish of oranges takes up the other. A wooden scimitar carved in dull red and blue hangs high on one wall and near it a small picture of a brilliant peacock. Two cats and a dog join our group as we exchange polite and amiable banalities after the fashion of ladies calling the world over.

Fatmah's niece directs us to the "terrace" which is really the roof of the room on the second floor. We have to mount a stair-case without balustrade like a steeply set ladder but the climb is worth while for the terrace affords a new view of the Mediterranean and a far-off shadowy cape. The two cats have followed us and are met by two others above. The four of them, one yellow, one black and white, one grey and one a handsome white imperfectly valeted, are absolutely unobtrusive but they do like human company. Fatmah comes at last closely trailed by her brother's little boy. She is wrinkled yet not old, busy, purposeful, industrious, a perfect Martha to the Mary of her sister Madame Kheira who comes to complete our group. Kheira is beautiful, her wonderful purple eyes are set slanting, their lashes are long and curling, her skin is the color of cream. The slightly accentuated lines of the mouth give her face character without age, otherwise she is unwrinkled. Her hair dyed a dark henna is perfection with her mat skin. I stare at her in such complete absorption that her glorious eyes finally question me and I blurt out: "You are so beautiful, Madame; I wish my artist friend could see you."

She smiles but receives the compliment without self-consciousness with the serene assurance indeed of an acknowledged belle. Her clothes are terrible, mere shapeless bloomers and a blouse or two, but they lose their grotesqueness surmounted by that perfectly chiselled face.

There was a little table about a foot and a half high on the terrace which I took to be a child's toy, but we pass within to another dark oblong room and there is the little table bearing a coffee service—a copper pot on a brass and copper tray chiselled and engraven like the ones in the shop of "Pohoomull Brothers". The Moorish women leave their shoes at the threshold and we sit on the floor about the doll table and drink thick sweet coffee from small handle-less cups. It is time for me to go. I rise and thank them: "Vous êtes trés aimables, Mesdames; je vous remercie beaucoup." "Oh no," they reply, "it is we who thank you." Our politeness is that of Paris. "Au revoir Mademoiselle and good luck." They crowd the dark doorway and watch me. "She is really very nice (gentille)", says Kheira. I turn and wave—a curve blots them out. I am on the safe highway again waiting for the Toonerville trolley.

My French friend waits with me. I do not know how to thank her for she has given me a rare afternoon such as I could never have procured at the hands of a guide. I ask if I may give her little girl a present. But blushing deeply she refuses. "It was a pleasure; you were so interested." I thank her again; my trolley appears. Our eyes dwell on each other with the glance of people whose lives for an hour have touched deeply at their only possible tangent. In spite of our good wishes and our expressions of au revoir we never expect to meet again.

In the morning, midway in hurried packing I hear a tap on my door. I cry "Entrez", and there she stands with her inevitable little girl. I am so amazed that I can hardly greet her. Downcast, dejected she offers me a bit of grimy paper bearing a few names. "A friend of mine," she stammers, "her husband broke his leg; we are getting up a subscription for her and I thought of you." She is so embarrassed! We fancy that her husband has sent her—"She was an American and you showed her about all afternoon and never got a penny from her. Catch her before she sails!" We are sorry for her plight, it is so clearly not of her own choosing. I give her the

francs which she so richly deserves and return a hearty welcome to her profuse and apologetic thankfulness. The child says greedily, "Give them to me maman." Once more we exchange adieu. But our little idyl has a tarnished ending.

ALGIERS the White! gateway to the deeper mysteries of Africa and of the East. Beyond lies the desert and the villages of the Kabyles. A few hours' ride from this seaport and we should be in the midst of strange exotic cities with new fantastic names, Blida, Bongie, Bou-Sâada and Biskra. Timgad, Laghouat and Touggourt; the gorges of Chiffa and the Ruisseau des Singes, the river of Monkiesü.

WE tell our head-waiter, an elegant, serious young Frenchman with dead white skin and intense black hair, that we have never tasted the native dish, couscous. So he serves it as a specialty one night for dinner. It is not as new and different as bouillabaisse, the fish soup which we get in Marseille; it is really only a glorified stew of mutton, semoule (a cereal like farina), beans and peas. As this gorgeous climate affords three crops a year the vegetables are delicious.

"ONCE MORE WE EXCHANGE ADIEU"

ON our last Sunday the artist and I strolling through the Faubourg Bab El Oued into the public square of the Place du Gouvernement pause to watch the Arabs filing by twos and threes for prayer into the Grand Mosque, Djama El Kebir. With one accord we pass in too, and removing our shoes, kneel in the dim silence on the great prayer carpet and with faces turned toward the rising of the sun breathe a prayer to the God who watches alike over East and West.

ONE picture is typically the East. I turn suddenly from the noise of Rue Marengo to the spacious and wide staircase leading into the Rue Sidi-Abderrah-Mane et-Tsalbi. A bronze, lean beggar, a very patriarch of beggars, sits at the top of these steps in the warm January sun-light. Above him rises a stone railing and above the railing show palms and orange trees. His hand stretched out he remains perfectly immobile: he does not look at the passersby, he does not solicit any alms. I watch him for five minutes and nothing about him moves but his eye-lids. A woman, white-

robed, half-veiled zig-zags up the steep stairs; her feet are thrust in high-heeled red slippers, she is stockingless but her ankles are concealed by silver bracelets four inches wide set with bright opaque red stones.

AGAIN the porter slips his neckerchief through the handles of our bags and precedes us up the gang way of the steamer Timgad. The machinery starts up, the shore-hands cast off. A young Moorish monk beside us, his unshaven beard showing coal black against the soft tan of his face, waves a sad repressed farewell to someone on the jetty. We get up steam; Mustapha Inférieur vanishes; the bay is lost; Cape Matifou, farthest outlying point of the coast, fades into spray and mist. Algiers, Africa, again are dreams.

Villefranche-sur-Mer
27 January, 1925.

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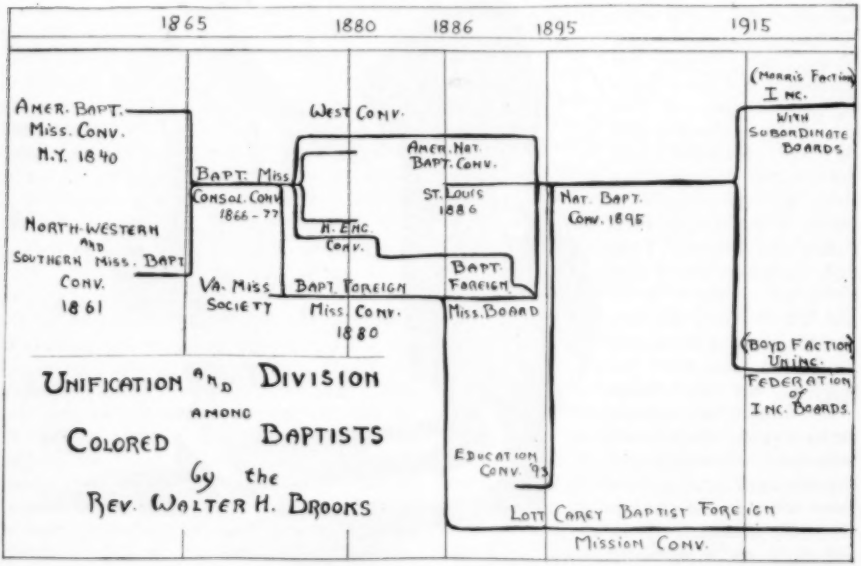


Dr. Brooks, a prominent Baptist leader and long pastor of the Nineteenth Street Baptist Church, Washington, D. C., warns his church of difficulties in property ownership in its various attempts at united action.

PRIOR to the Civil War there was a general association of colored Baptist churches in the West and another in the East. During the Civil War these general organizations extended their territory southward; and immediately after the Civil War they united under the name of The Baptist Missionary Consolidated Convention. This union took place at Richmond, Virginia. From first to last Rufus L. Perry, Ph.D., was its corresponding secretary, and in its membership were men like William T. Dixon of Brooklyn, New York, Richard De Baptiste of Chicago, Illinois, Anthony Binga, Jr., of Richmond, Virginia, Henry Williams of Petersburg, Virginia, and other men of intelligence and energetic souls from every part of the United States of America.

This organization was a thing of power in the formation of colored churches, local associations and state conventions, at a time when that work was most needed. It robbed the East and the West to give to the South some of their ablest preachers and men of intellect. The North, the South, the East, the West alike came under the power of its influence. Even a mission was planted in Haiti and a devout man of the West left the country to bear the gospel of Christ to benighted brethren beyond the seas.

All went well for a time. Then came a division of the territory of the Convention,

with organizations of limited territory, to prosecute the work of the Convention East and West. Later these bodies separated from the Convention, and, in 1880, The Baptist Foreign Mission Convention of the United States was formed, with a view of enabling the colored Baptists of the country to do their foreign mission work, in their own name, by their own energies and enterprises, free from all outside direction and control.

By this time the Consolidated Baptist Missionary Convention was nigh unto death, and in a few years was only a thing of history. But the colored Baptists of America were not satisfied without some organization, of a national type, to promote the growth and prosperity of the churches in our home-land. Accordingly, the National Baptist Convention was constituted in 1886, at St. Louis, Missouri. The brainiest and the best, both men and women, were brought together in this new organization, with the most progressive of the older men of the South and the North, to render this enterprise a thing of great influence from its birth. Pulpit and classroom contributed to this end.

After some eight or nine years, a movement was on foot to consolidate the work of all colored Baptist organizations, of an inter-state character, and that of the Foreign Mission Convention of the United States, with the work of this new enterprise—The National Baptist Convention.

This movement resulted in the elimination of the Baptist Foreign Mission Convention of the United States of America and the formation in its stead of "The National Baptist Foreign Mission Board". As the Baptist Foreign Mission Convention of the United States of America was a chartered institution, legally separate from and independent of all other institutions, and since this charter and the property of the corporation were sacred trusts, the change from a Convention to a Board has been regarded as a change in form of government, but not a change in the corporation, or a modification of the work which the Baptist Foreign Mission Convention was chartered to do.

Just as "The National Baptist Foreign Mission Board" was a property-owning organization, chartered and doing business in its own name from the beginning, but federated with the National Baptist Convention, so were all the other Boards legal units, federated with the larger unit, The National Baptist Convention. This Convention until 1915 had no legal existence and exercised no ownership of property in the Boards federated with the Convention.

The change in the form of government in the Foreign Mission Convention of the United States of America, which resulted in its being federated with The National Baptist Convention as "The National Baptist Foreign Mission Board", was displeasing to many of the founders and friends of that institution in the East. A reaction set in; and in open opposition to the plan of doing foreign mission work through a "National Baptist Foreign Mission Board", the "Lott Carey Baptist Foreign Mission Convention" was formed to carry forward the work as it was inaugurated by the colored Baptists in 1880; after a quarter of a century that opposition is as pronounced as ever it was.

A new policy of The National Baptist Convention to make the Convention itself, instead of its federated units, the owner of the several properties held by those units, resulted in another division of forces, so that the one body of earlier years is today two, operating as The National Baptist Convention, Incorporated, and The National Baptist Convention, Unincorporated. And it is possible that there is more trouble and division ahead. Another noticeable effect of the division of 1915 is the change of name in the several boards and of their relation to The National Baptist Convention, Incorporated. Before 1915 it was "The National Baptist Foreign Mission Board", the "National Baptist Publishing Board", etc.; but now it is "The Baptist Foreign Mission Board of The National Baptist Convention, Inc.", the "Sunday School Publishing Board of The National Baptist Convention, Incorporated", etc.

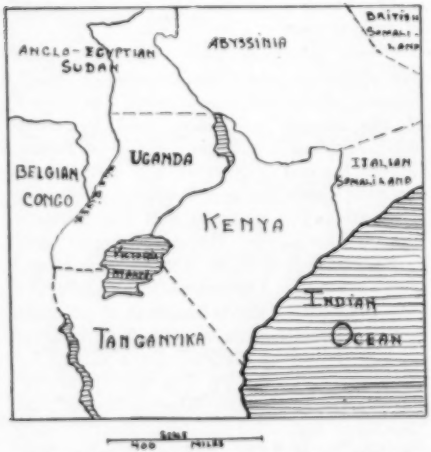
Under this policy and ruling the several Boards are no longer legal property-owning units, related to The National Baptist Convention, Incorporated, as the several states of our federal union are related to that larger state, the United States of America, but related as parts which have no sovereign existence and no right in themselves to have and own property in their own name, for the cause for which such property is acquired.

This is an entire reversal of the policy of The National Baptist Convention as conceived by its founders and it is this consideration which has caused the National Baptist Convention to be reckoned by some as existing since 1880, whereas, as a matter of fact, it was "organized August 25, 1886". The National Baptist Foreign Mission Board, if it is the Baptist Foreign Mission Convention of The United States, under a changed form of government but with a new name, doing the same work, under the same old charter of 1880, is in no sense a creation of The National Baptist Convention. Nevertheless that impression might be conveyed by saying The National Baptist Convention was organized in 1880, when the Baptist Foreign Mission Convention of the United States of America was formed. But that is not true.

This course of conduct has caused colored Baptists to go asunder until we have three grand divisions of colored Baptists where a number of years ago there was but one National Baptist Convention. Shall we go on changing our policies and reversing the order of our course of procedure until the work inaugurated by William J. Simmons in 1886 will be a mere memory? The losses of the past should teach us wisdom for the future. God and the law are on the side of right.

SOME IMPRESSIONS OF UGANDA

J. E. AGARD



Uganda is a British protectorate of 109,-119 square miles and 3,200,000 inhabitants. Some 750,000 of these are the intelligent and civilized Baganda. The chief product is cotton of which they raise over 120,000 bales. The real ruler is the English Commissioner, but the nominal native ruler is His Highness Daudi Chwa and a native assembly.

Uganda is the victim of white religion. From 1877 until 1894, Islam, French Catholicism and English Protestantism fought a disgraceful battle for the souls of the distracted, half-civilized country. Finally the British East Africa Company, with the connivance of the man who now poses as an expert in race relations, Sir Frederick Lugard, illegally raided and seized the country. He held the king as a puppet and slaughtered Negroes and Mohammedans and Catholics in cold blood.

"Captain Lugard invaded Uganda without any moral or legal right. He went there with the intention of acquiring for a joint-stock company a kingdom to which neither he nor the Company had any right. He was prepared from the first to attain his ends by war and bloodshed."

Since then the country has enjoyed British peace, political suppression and tireless exploitation.

A SOJOURN of even a few days in a strange country and among strange people cannot fail to make some impression on a visitor; and it is with a feeling of delight that I pen what have been my impressions of Buganda and of the Baganda during my short stay there among them. I am sure my Baganda friends would not wish me to pass on without remarking on the great beauty of their country. It is truly a beautiful province, the greenness of its trees, its rich red soil and the profusion of its flowers combining to produce a lasting picture on one's mind. Coming

as I did from a country like Kenya, another thing which struck me within a few hours of setting foot in Uganda was the excellence of its roads. The only criticism I can level against them is that they are not wide enough, a defect which will, no doubt, be remedied in the near future. Impressions of a country are, however, neither as important nor as interesting as impressions of the inhabitants of that country and I pass quickly on to express my thoughts on the Baganda and the general conditions of the country.

My first intimate contact with Baganda was during the visit of the Budo Old Boys to Mombasa last December. I was struck by the keenness shown by them at games and the sportsmanlike manner in which they played. Their mastery of the games they played was not the point that impressed me most; it was the "spirit" they showed on the field. I learnt from them for the first time what enormous progress the Baganda had made during the last five and twenty years. They themselves are good examples of that progress and the Baganda need have no fear of the future if they can always produce men with such excellent sporting qualities. Having made the acquaintance of these Old Boys, I was determined to see Uganda for myself and my recent visit was the outcome.

There are three points about the Baganda which deserve special mention. In the first place one cannot fail to observe that they are endowed with an intelligence of an altogether higher order than that of the surrounding tribes. Too much cannot be made of the fact that even prior to the advent of foreigners to their land. they possessed social and political institutions of great value, e.g., their system of land-holding and their Lukiko or parliament. Further evidence of this intelligence is afforded by the able way in which they now carry on their native government on up-to-date lines. Moreover Baganda are to-day filling posts in European government service in commercial offices. Thanks to their ability, they have within the preceding twenty years made amazing strides along the road of progress. Here I feel that I ought to pay a tribute (humble though it be) to the Mission Schools. I had the pleasure of visiting two such schools, and I make no mistake when I say that they have done an enormous amount of good for the country, and this is in spite of grave financial difficulties. This remark on the schools leads me naturally to the second noticeable characteristic of the Baganda, namely their earnest desire—especially on the part of the younger men—for more and more education. Unlike the tribes living in adjacent countries, the Baganda have always been keen to learn and I think I am right in saying that they feel the time has come when the standard of education in the country should be made higher. This is the impression left on my mind. Mere clerical work does not and *must not* satisfy the Baganda Natives. They are made for greater things and should in time take their rightful places in the community as doctors, lawyers, scientists, chemists, engineers, etc.

Strenuous efforts should therefore be made by the young men and old chiefs alike to secure increased grants for educational purposes, to obtain improved schools, with more comprehensive courses of study, and to attract more and more teachers from the outer world. The difficulty lies, perhaps, in overcoming the conservatism of the older chiefs. The young men are eager for a higher education and the old chiefs must co-operate in giving expression to that desire. Two principles must always be kept in mind. One is that unless a people expresses its desires, those desires will never be satisfied. The other is that a people will generally get what it as a whole earnestly wants and strives for. It therefore behooves the Baganda to pull together one and all to obtain the higher education which the younger men want and for which they are becoming so restless.

A third noteworthy feature about the Baganda is the readiness with which they can adapt themselves to Western habits. This is very noticeable in the games they play, in the large number that wear the Western style of dress and in the ease with which they can utilize some of the mechanical inventions employed by Europeans. They have also to a great extent embraced Christianity and the consequent changes in their mode of life have been far-reaching. A word of warning at this stage may be timely. The Baganda must not aim at a mere imitation of European habits and outlook on life. They must distinguish between those Western habits which are good for them and those which are not. It must

be the duty of the leaders of the Baganda not to accept in its entirety European civilization as it stands, but to adapt only their own native institutions. Their object should be not to Europeanize the Baganda but to create a Baganda civilization with the help of such Western ideas as can contribute beneficially towards its advancement. For, after all, the Baganda have their own gifts and virtues and they must in no way detract from those by clinging too closely to European ideas.

One leaves Baganda with the feeling that the Natives there have a bright future before them. All the present signs point to that. They are polite, kindly, hospitable, unusually clever and very ambitious. With such qualities they should advance very far and be an example not only to the surrounding tribes but also to the world at large. Careful education and diligent application to the development of their country are needed, the former to develop the minds of the masses and to give an opportunity for the rise of race leaders, the latter to bring about a sound economic position. These and these only will bring the Baganda to the stage when their name will be respected and admired among the nations of the world.

THE BROWSING READER

All the books mentioned below may be bought in THE CRISIS *book shop at the regular published prices and any other books that the reader may wish can usually be supplied.*

"THE CHOSEN PEOPLE"—*By Forrest Cozart.*

"NEGROLANA"—*By Doctor Frank (Pseudonym).*

Both by Christopher Publishing Company, Boston, Mass.

"WHITE BLOOD"—*By Vara A. Majette—Stratford Co., Boston.*

"THESE UNITED STATES"—*Edited by Ernest Gruening. 2 volumes. New York, Boni & Liveright.*

"PROBLEMS OF CITIZENSHIP"—*By H. Baker-Crothers and R. A. Hudnut. New York, Henry Holt & Co.*

"RACES, NATIONS AND CLASSES"—*By H. A. Miller. Philadelphia, Lippincott & Co.*

"POPULATION PROBLEMS"—*By E. B. Reuter. Philadelphia, Lippincott & Co.*

"HARLEM, MECCA OF THE NEW NEGRO"—(*Survey Graphic, Vol. 53, No. 11*)

HERE are three books two of which are strikingly alike in their haphazard arrangement.

"The Chosen People" is written by a Negro who is evidently very earnest, who states that he has worked years to gather its material and who thinks he has performed an unique service. His book contains many interesting citations from many reputable authorities as a bolstering of his arguments in behalf of the Negro, but its worth is ruined by the inclusion of much trash which he supposes to have equal weight with the other matter. Myth, legend, exploded theory, established fact, all look alike to the author of "The Chosen People". He is unable to discriminate and choose, does not know how to arrange his matter, and so his book is of little value. It also suffers from the fact that it contains many of the most atrocious assaults on the King's English.

"Negrolana" is written by a white educator who is quite fair in his views on the color question. The book is a queer composition. Its background is fiction: A Negro prince and princess captured by a slaver are brought to America. They are separated and the prince becomes manager of his master's plantation. (Here may I say that Doctor Frank departs from stereotypes. He makes a number of his slaves talk like college professors.) The princess becomes the mistress of a judge who on dying leaves her his wealth with the provision that his slaves who are willing shall be conducted to an island where they are to set up a republic, with friendly white trustees. The republic is established and its legislature meets. All this is really the stage setting. For under the guise of legislative debates in "Negrolana", the author gives an imposing array of quotations from Southern papers telling of lynchings and

other abuses, giving his source most often. He also gives N. A. A. C. P. and other data on the Negro question and discusses all his pet theories from peonage to the Single Tax and Birth Control. The book is poorly arranged but contains much material that will help—if the White South would read it. Of course, Doctor Frank believes that the Negro must have a *segregated* justice.

"White Blood", whose author is a Southern woman, is crudely written but it has a certain strength. It has material for a great story but the author is not equal to the task.

Its setting is the turpentine camps of Georgia, and there is exposed all the sordid exploitation of Negro men and women; the Atlanta race riot caused by a vicious press; Tom Watson and his type (thinly disguised) coming into political power through race prejudice; the revolt and destruction of the camp by the black serfs lead by the mullato, Bob; a rapid love story—these are all in the book. There is a hero who fights against his appetite for liquor and yields to his yearning for justice for the blacks as well as whites. There is a heroine who is very much of a lay figure. The two outstanding characters are Lissa, the mulatto girl, and Bob, her mulatto lover. Bob is by far the strongest character in the book. Wharton, the camp owner, has an infatuation for Lissa, and, like David with Uriah, sends Bob, her lover, to a place which is supposed to mean certain death—a fever infected swamp. Bob, however, doesn't die, and one of the very striking passages in the story is that which tells of the scene between Bob and his rival, the white boss, who in the presence of this mulatto learns the meaning of fear. Bob finally leads a rebellion of the camp workers, blows up the turpentine tanks, and starts to shoot up every armed white man he meets. He meets the sheriff who is looking for him and tosses him one of his two guns before killing him; and he holds the mob at bay until shot down.

Meg is an excellently drawn type of the older Negro—impudent, witty, despising at heart the white man's weakness but wearing a mask, with a gift at quaint sayings and a shrewd philosophy of life.

The author believes that the South must give the Negro justice or perish—but she believes that there is such a thing as segregated justice. She fears the mulatto whom she believes will mix with foreign whites and someday give much trouble in the South.

This novel and "Negrolana" are significant of the new conception of race relations held by a growing minority of whites in the South.

ROBERT W. BAGNALL.

IN Gruening's "These United States", the Negro problem is faced frankly in three chapters: B. A. Ratliff's "Heart of Dixie" (Mississippi); Clement Wood's "Study in Ultra-Violet" (Alabama); and W. E. B. DuBois' "Invisible Empire State" (Georgia). In a few other chapters like Mrs. Stillman's "Florida" it is touched; while in Louisiana and South Carolina it is ostentatiously ignored. In the former case Basil Thompson laboriously explains again the "Creole", while Lewisohn's "Fragrance" in South Carolina is a joke calculated to make Tillman chuckle in his coffin. But Lewisohn has the color complex even in poetry,—why not in prose? One of his definitions is not bad: "That appalling and intolerant ignorance and meanness of spirit that mark the cultural vacuum known as the New South."

One of the best signs of the time is the slow emergence of text books which treat the Negro seriously and decently, with some regard to scientific fact. When one remembers the idiotic article on the Negro in the current Encyclopaedia Brittanica and the shameful propaganda of lies in most of the current texts, one welcomes with a glad sigh Lippincott's Sociological Series.

Dr. Herbert Miller's book is especially to be recommended to Negro colleges. Its whole treatment is sane, calm and fair and in accord with scientific research. Chapters 12 and 13 on "The Myth of Superiority" and "The Negro" especially interest us; but the value of the book lies in its wide catholicity and its bringing together of the group and race problems of all Europe as well as the "class conflict" and specific problems. One quotation taken from a host of possibilities shows the author's temper:

"The white race should realize before it has committed too many mistakes that it is a decided minority of the human race, and that the reaction of the Negro to the practice of domination is exactly the same as that of other groups that have been sub-

jected, and that the one thing that will not solve the problem is suppression by force.

"If the race problem were limited to the conflict between black and white, it would be relatively simple; but about two-thirds of the human race is not white, and this two-thirds—black, brown and yellow—is becoming conscious of its common cause against white domination. America has an opportunity for an intensive effort at race adjustment, and if she succeeds, much light will be thrown on the larger world problem of race relations, but there can be no success by the old methods."

Dr. Miller's book is dedicated to his wife, the daughter of one of the greatest teachers of Negro youth who ever lived, Erastus Cravath, founder of Fisk University.

Reuter's book is better than his "Mulatto" and based on a more complete study of facts. Speaking of race mixture he writes:

"There is thus a somewhat wide divergence of opinion in regard to the mental capacity of the Negro people. But the large number of Negroes who have measured up in the short period of opportunity to high standards of culture and attainment makes it clearly evident that the race is not so lacking in mentality as was once believed, and makes dubious any attempt to set boundaries to the degree of culture that the group may attain. The consensus of scholarly opinion at the present time is to the effect that the Negro is not lacking nor markedly inferior in any essential character of mind; he appears to be approximately equal to other races in his capacity to acquire civilization. The question remains an open one with the accumulating evidence preponderately on the side of essential mental equality."

Crother's and Hudnut's "Problems of Citizenship" is a fairminded compendium. Fifty of the five hundred pages are devoted to the Negro and they conclude:

"The Negro of yesterday, servile, amiable, docile, is becoming a being of the past. The Negro of today, educated, independent, mindful of his rights, is a different man. His numbers may not be great, but he is the advance guard of the future. He constitutes a perpetual challenge to our ideals of democracy, an unsolved problem that seemingly has no solution mutually satisfactory to both races."

Curious it is that no American magazine ever dreamed of devoting a number to the twelve million Negroes; and if they had, *Harper's* and *Scribner's* would have made it a minstrel show, the *Atlantic* and the *Century* a timid adventure in spiritual swamps and most of the rest a statistical study in rape. But the *Survey* has discovered High Harlem and with the help of Alain Locke, Winold Reiss and a score of others has presented an astonishingly vivid picture of Negro culture of today. One especially enjoys Reiss' illustrations and the work of Fisher, Domingo and Herskovits.

Plays

The New York theatre is slowly rising to spiritual leadership of the nation. With more courage than the church, more knowledge than the university and more honesty than current literature it is attacking human problems. It has faced the Negro problem in "All God's Chillun" and "The Emperor Jones" and again, albeit cannily, in "Processional"; and splendidly in the revival of "Othello".

I have seen Walter Hampden in Othello and I am glad. He was gotten up as dark as America allows; his cheeks and hands were brown, his forehead lighter; but his lines emphasized every phrase of color—"sooty", "black", and "dark". He portrayed a great man, a magnificent soul capable of no petty deed, full of affection and gentle courtesy. Even when mad with jealousy he had all the sympathy of his auditors for with all his hurt to others and frenzy of murder, he, himself, was the real sufferer, the real and evident victim.

But above all the thing that intrigued me in this play was that it was no play on the "color line". Color and race entered as facts but as simple and not over-valued facts—Othello might have been red-headed and slavic so far as the basic tragedy was concerned. Thus we realize how far our stupendous "race" problem of today is a matter of the last two or three hundred years.

And the "Little Clay Cart" out of brown and ancient India—what could be more frank, naive and beautiful than this love play of a courtesan, with its simple setting?

W. E. B. D.

The Horizon

¶ At Columbia, South Carolina, a conference of colored Older Boys has been held by the State Committee of the Y. M. C. A. The sessions, lasting three days, took place at Allen University and Benedict College. C. H. Tobias, National Secretary, and the presidents of Claflin and Allen Universities took part. The boys were received by the Governor of the State and photographed on the State House steps. They also visited the Senate and the body paused in its work while one of the Senators gave them greetings and encouragement. State Secretary Lanham conducted the conference which included a banquet. He and his assistant are both white natives of South Carolina.

¶ Neval H. Thomas, instructor in history in Dunbar High School, Washington, D. C., is a native of Frankfort, Ohio, where his father and mother, who were slaves in Kentucky, came to live after the ratification of the 13th amendment. He was one of twelve children and at the age of fourteen left home to help support the family. Six years later he entered the preparatory department at Howard University, where he graduated from college in 1901. Since that time he has been teaching. Mr. Thomas is also a graduate of the Law School at Howard, and has traveled in Europe and the Orient. He is a passionate and fearless advocate of the rights of the Negro and has just been made president of the Washington branch of the N. A. A. C. P., succeeding Mr. Archibald H. Grimké, who retires after long and efficient service. Mr. Thomas has been especially active in securing for Washington Negroes their proportion of the school funds.

¶ B. B. Bratton of New Orleans, La., has recently passed the State Board examination for Certified Public Accountant. He is the first colored man to secure this certificate in the state of Louisiana. Mr. Bratton is employed as book-keeper in the office of S. W. Green, Supreme Chancellor of the colored Knights of Pythias.

¶ Dave Robertson, one of the wealthiest Negroes of Texas, is dead. His estate includes 2000 acres of land and 200 heads of cattle. There are 52 Mexican tenants and a colored foreman on his land. He was left an orphan at the age of 10, and at his

CONFERENCE OF OLDER BOYS, COLUMBIA, S. C.

Dave Robertson (p. 27)
Dr. W. R. R. Granger (p. 29)
F. W. Bonner (p. 30)

Neval H. Thomas (p. 27)
Dr. Lillian A. Clark (p. 29)
B. B. Bratton (p. 27)

W. C. Heuston (p. 29)
A. B. Whitlock (p. 32)
A. J. Allison (p. 29)

SOME OF THE DELEGATES TO THE KAPPA ALPHA PSI CONVENTION, ST. LOUIS

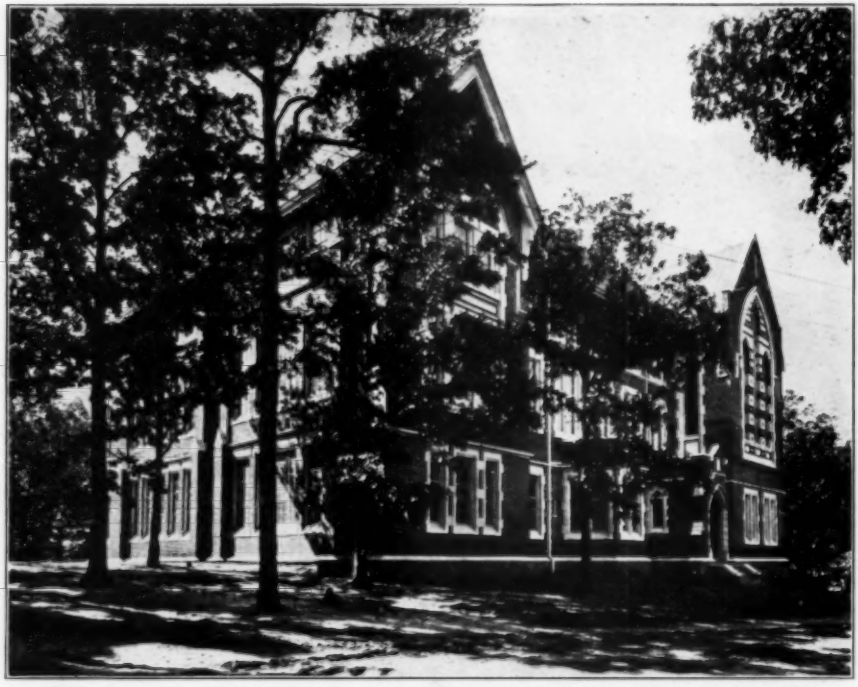
death his property was valued at $75,000. He was a childless widower and his half brother is his heir.

¶ Dr. Lillian Atkins Clark has recently opened her offices in Philadelphia. Dr. Clark is a graduate of Shaw University and The Women's Medical College, Penn., where she was awarded the anatomy prize for an average of 97%. In her senior year she was secretary of her class and is the only colored woman to receive a diploma from The National Board of Medical Examiners. Miss Clark is the daughter of Dr. W. E. Atkins of Hampton, Virginia, and a granddaughter of Dr. A. Binga of Richmond, Virginia.

¶ Andrew J. Allison, Industrial Secretary with the New York Urban League since 1922, has been chosen as Director of Social Service for Colored People under The Central Council of Social Agencies, Hartford, Conn. Mr. Allison was born in Tennessee in 1892, was educated at Fisk, Yale and Harvard. He has worked as an artisan, as a bacteriologist and as a teacher. He has been especially active in organizing colored workers into unions. He is a member of the Alpha Phi Alpha Fraternity.

¶ Dr. William Richard Randolph Granger is dead. Dr. Granger, born in the Barbadoes in 1861, came to this country at the age of 16 as a cabin boy. He worked his way through high school and college in Philadelphia. He received his A.B. degree from Bucknell College and his M.D. from the University of Vermont. For a number of years he practised in Arkansas, Oklahoma, Virginia, and finally for 20 years in Newark, N. J. Dr. Granger is survived by his wife, Mary T. Granger, who is active in social work in Newark and is treasurer of the Newark Branch of the N. A. A. C. P.; and by six sons, Dr. Wm. R. Granger, Jr., of Brooklyn; Dr. A. T. Granger of Harrisburg, Pa.; Dr. L. Y. Granger of Newark; L. B. Granger of Bordentown, N. J.; Dr. Lloyd Granger of Trenton; and Carl Granger, a medical student at Bellevue.

¶ Mr. W. C. Heuston of Gary, Indiana, is an Attorney-at-Law. He was born in Kentucky in 1880. He was educated at Chandler Normal and the universities of Chicago and Kansas. Mr. Heuston practiced law in Kansas City, Mo., until 1919 when he moved



NEW ADMINISTRATION BUILDING, GAMMON THEOLOGICAL SEMINARY, ATLANTA, GA.

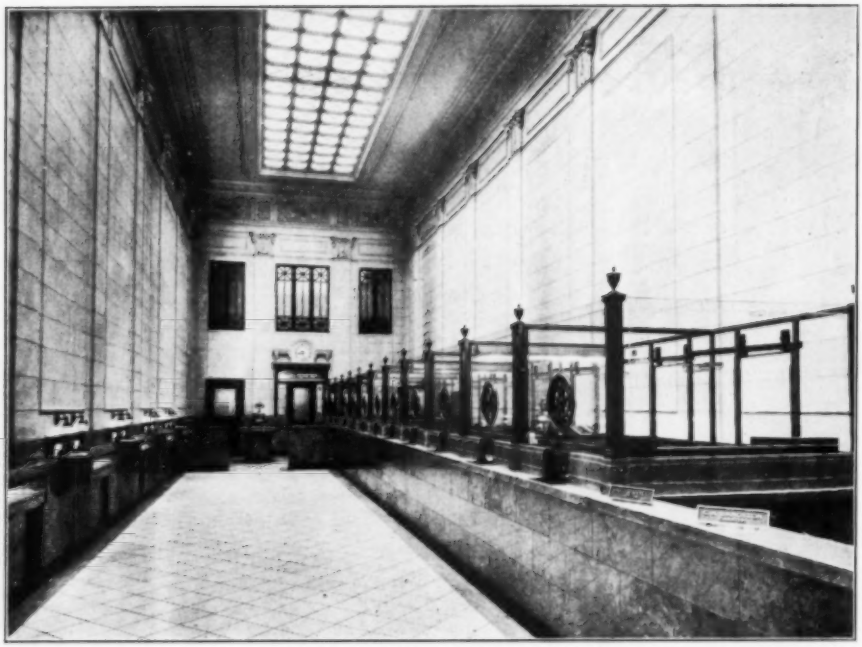
to Gary. In September, 1924, he was appointed Magistrate for Lake County, to serve until June, 1927, and to have criminal and civil jurisdiction, examining jurisdiction in felonies and final jurisdiction in misdemeanors. Mr. Heuston has a wife and three children.

¶ Frederick W. Bonner, who as agent for

THREE PRIZE BABIES, CLEVELAND, OHIO

Doris Saunders Howard Nelson Lee Margurette Blue

THE BINGA STATE BANK, CHICAGO, ILL.



THE BINGA STATE BANK, INTERIOR

the "*Brownies' Book*" won the silver medal for the largest number of copies sold, was born in the Philippines and traveled around the world before he was six months old. He has just been graduated from the New Bedford High School, New Bedford, Mass., and will enter Yale. He stood second highest in his class and delivered the salutatory address. He was Captain in the school R. O. T. C.

¶ A. B. Whitlock is of Gary, Indiana, and is actively engaged in the Real Estate business. Born in Charleston, S. C., Mr. Whitlock attended Tuskegee and Rust University. Seven years ago he came to Gary to work in the steel mills as an electrician. In 1921 he was elected a member of the city council and was re-elected in 1925.

¶ The President of the Mallory Lines has discovered a musical genius in an 11 year old colored child on Andros Island in the Bahama group. She played the first piano she had ever seen without instruction.

¶ Howard University Choral Society under Miss Lulu Childress has rendered "The Messiah" in Harrisburg. Among the soloists were Florence Cole Talbert and Marian Anderson.

¶ One of the most beautiful bank buildings in the United States is that of the Binga State Bank on State Street at 35th, Chicago, Illinois. The bank was founded by Jesse Binga in October, 1908, and has just entered its new building which cost $150,000. At the close of business, December 31, 1924, the bank reported resources of $1,447,679. It has capital and surplus of $235,000 and deposits of $1,181,704. The new building has every convenience for its customers and employees and is built of imported marble.

¶ The First Baptist Church of Charleston, West Virginia, of which the Rev. Mordecai Johnson is pastor, has held a four days' Spring Festival. Coleridge-Taylor's "A Tale of Old Japan" was sung with Cleota Collins, soprano soloist, Melville Charlton, organist, Carl R. Diton, pianist, and Mary E. Gardner, conductor.

¶ Three Negro artists, M. Gray Johnson, W. J. Russell and Albert A. Smith, had each two paintings in the Ninth Annual Exhibition of the Society of Independent Artists recently held at the Waldorf Astoria in New York City.

National Association for the Advancement of Colored People

THE WHITE PRIMARY

FOR many years critics, both friendly and otherwise, have asked the question repeatedly, "When will the N. A. A. C. P. take up the question of disfranchisement? Do you not realize that just as long as the majority of Negroes have no voice in elections they are going to make little headway in solving their other problems?" Patiently the question has been answered, "We will take it up when our means will permit".

The N. A. A. C. P. has long wanted to go into this important matter in the same systematic and efficient manner in which our fight against lynching, residential segregation, peonage, injustice in the courts, American imperialism in Haiti and other evils have been waged. It has been felt, however, that in attacking disfranchisement a necessary preliminary step was the education of public opinion to the extent of this evil and the rousing thereby of sentiment which would make our effort more effective. The most serious deterrent has been the lack of funds with which to carry on the agitation. It was deemed unwise to spread out too thinly over too many fields the meagre funds with which the N. A. A. C. P. was supplied.

This does not mean that we have done nothing. In 1917 the N. A. A. C. P. through a brief filed in the United States Supreme Court by Moorfield Storey, its president, aided materially in securing the decision which declared "Grandfather Clauses" unconstitutional. Its officers appeared before Congressional committees and presented voluminous masses of material showing the extent and the nature of disfranchisement in Southern states, urging either the ending of deprival of the ballot or the reduction of Southern representation. In Southern cities where disfranchisement is not complete, Negro voters have been organized, as in Atlanta where two bond isues were defeated by Negro voters until better schools were given colored pupils to which they were entitled from public school funds. In national elections Negroes have been urged to adopt an independent attitude instead of following blindly party labels. In addition to these and other efforts the N. A. A. C. P. has been gathering specific data on disfranchisement and used it to secure greater unity of thought and action for a successful attack upon this problem.

Of all the methods by which the Negro voter is eliminated from participation in politics in the South the most effective has been the "white primary". Negro voters through this medium have been kept from primary elections no matter what their party affiliations and the primary is the real election in the one-party South. There has always been a question as to the legality of the laws on which these primaries are based. This question has now been taken up by the N. A. A. C. P. through joint action between the National Office and the El Paso, Texas, Branch and it is probable that the decision in the case recently begun will become the most important ever rendered upon this vital question.

On July 26, 1924, Dr. L. A. Nixon, a colored physician of El Paso, Texas, having paid his poll tax and his name having been certified by the Tax Collector as a qualified voter and elector, presented himself at the polls in a primary election, tendered his tax receipt for 1923 and asked for a ballot. The election judges, C. C. Herndon and Charles Porras, refused Dr. Nixon permission to vote; and upon his demanding their reasons for such refusal, told him of written instructions they had received from E. M. Whitaker, Chairman of the Executive Committee of the Democratic Party in El Paso County, to permit no Negro to vote.

These instructions were based upon an act passed in May, 1923, by the Texas State Legislature which reads in part as follows:

"Any qualified voter under the laws of the Constitution of the State of Texas, who is a bonafide member of the Democratic party, shall be eligible to participate in any Democratic primary election, provided such voter complies with all laws and rules governing party primary elections; however in no event shall a Negro be eligible to participate in a Democratic party primary election held in the State of Texas and should a Negro vote in a Democratic primary elec-

tion, such ballot shall be void and election officials are herein directed to throw out such ballot and not count the same."

Prior to the occasion when Dr. Nixon was refused permission to vote, Negroes have voted freely in certain parts of Texas in the Democratic primaries. As one prominent Negro of El Paso wrote the National Office:

"Since no other party has been strong enough here to make a showing at the polls, the elections for city, county and state officers, for the most part, have been held with one faction of Democrats against another. So the Negro voter has been sought and his vote has for the last fourteen years been cast for those whom he knew to be better disposed to the entire citizenship. Remember that those nominated in the primaries are the elected officers here.

"We think it so very unfair to have to pay taxes and have nothing to say about who will or will not collect; to be assessed with no voice regarding the assessor; to be tried without the right to vote for or against the judge who tries us. In the event this injustice is allowed to go on in the State of Texas without legal protest and adjustment, it is thought that other states will eventually pass such legislation."

Immediately upon refusal to permit Dr. Nixon to vote, the El Paso Branch of the N. A. A. C. P. retained two local attorneys, Messrs. Fred C. Knollenberg and R. H. Channell, to file suit against the election officials. This suit was based upon the allegation that the law passed by the State Legislature quoted above is a specific violation of Section 19, Article I, of the Constitution of Texas providing that no citizen of the State shall be deprived of life, liberty, property, or in any manner disfranchised except by due course of the law of the land; of Section 29, Article I, of the Constitution of Texas which declares that no laws contrary to the bill of rights of the state shall be passed; third, that the law is a violation of the Fifteenth Amendment prohibiting denial or abridgement of the right to vote by any state on account of race, color, or previous condition of servitude; and fourth, a violation of Sections 1979 and 2004 of the Federal Law providing that all qualified voters shall be permitted to vote without distinction of race, color, or previous condition of servitude. The suit was filed in the United States District Court sitting at El Paso.

The defendants answered the suit by filing a motion to dismiss the complaint alleging that their action in refusing Dr. Nixon the right to vote was not a violation of the above mentioned statutes. On being heard before Judge Duval West, the motion to dismiss was upheld. At this juncture, the El Paso Branch of the N. A. A. C. P. appealed to the National Office to take complete charge in directing the case. On submission of the facts to the Legal Committee, the decision to undertake the case was unanimous. Moorfield Storey, who has agreed to act as associate counsel, felt that such a statute as that which the Legislature of Texas has passed is absurd; but if it is upheld there is no limit to the laws that can be passed against the rights of colored people. James A. Cobb of Washington, who also has consented to serve as associate counsel, stated, "I believe that the primary law in question is right in the teeth of the Fifteenth Amendment".

The matter was therefore presented to the Board of Directors and it was voted that the Association undertake the case. It will be readily seen that upon the points raised, a favorable decision will mean the elimination of the white primary not only in Texas but throughout the South.

There is distinct ground for hope on account of a decision recently rendered by the United States Supreme Court in a case where certain colored citizens in Houston, Texas, attempted to vote at the white primary in 1921. Upon being refused permission, they applied for an injunction to restrain election commissioners from enforcing the rule at that election. The State Court denied the injunction on the ground that the election in question was past and the cause of action had ceased to exist. An appeal was taken to the United States Supreme Court. This court denied the appeal on the ground that an injunction could not be had to restrain one from doing something which had already been done. The decision, however, ended with the following significant words:

"If the case stood here as it stood before the court of first instance, it would present a grave question of constitutional law and we should be astute to avoid hindrances in the way of taking it. But that is not the situation. The rule promulgated by the Democratic executive committee was for a single election only, that had taken place long before the decision of the appellate court. No constitutional rights of

the plaintiffs in error were infringed by holding that the cause of action had ceased to exist. The bill was for an injunction that could not be granted at that time. There was no constitutional obligation to extend the remedy beyond what was prayed."

It will be seen from this decision that the United States Supreme Court is cognizant of the nature of the Texas law and of the white primary as a means of disfranchising Negro voters and the decision in the case of Nixon vs. Herndon, of which a great deal will probably be heard during the next few years, will be such as to cover the ground which the Supreme Court could not cover in the decision just quoted.

Finally, this struggle is going to be a long and expensive one. The National Office wishes to appeal to those who are interested in this effort for financial aid in waging it successfully. Contributions should be sent to J. E. Spingarn, Treasurer, N. A. A. C. P., 69 Fifth Avenue, New York.

THE DENVER CONFERENCE

FROM all signs, the Sixteenth Annual Conference to be held at Denver June 24-30 is going to be among the most important sessions ever held. The Conference will be welcomed at its opening meeting on Wednesday evening, June 24th, by Governor Morley of Colorado, Mayor Stapleton of Denver and other prominent officials. The largest meeting, as in previous years, will be the great mass meeting held on Sunday afternoon, June 28th, at the Municipal Auditorium. This meeting will be broadcast over the radio from Station K O A. Mass meetings will be held Wednesday, Thursday and Friday evenings, Sunday afternoon and Monday and Tuesday evenings. The Tuesday evening mass meeting, at which the Spingarn Medal will be awarded, will also be held in the Municipal Auditorium preceded by a pageant showing the progress of the Negro in America.

On Saturday, June 27th, the delegates and members attending the Conference will be the guests of the Denver Branch at an outing held in one of the great Rocky Mountain parks near Denver. At the time that this article is being written much interest is being exhibited throughout the country in the forthcoming Conference. Delegations are expected from the coast and from Texas, Oklahoma and other Western states which have not at previous conferences been as well represented because of the distance of these states from the previous meeting places. All of these in addition to the representation from Eastern and Middle Western states forecast a large attendance.

The Sixteenth Annual Conference offers in addition to interest in the Conference itself the opportunity to visit the great states of the West. A large number of delegates are planning at a slight additional cost to take advantage of a lifetime desire to visit California. Those who plan attending the Conference and who have not yet notified the National Office are urged to do so that adequate arrangements can be made for transportation. It is hoped to charter a special train from New York. If this is not done, it is almost certain that a special train will leave from Chicago carrying the delegates who will mobilize there.

THREE IMPORTANT CASES

THE National Office has recently aided in three very important cases, one in Arkansas, another in Indiana and a third in Virginia, in which favorable decisions will be of far-reaching effect.

Arkansas

In Arkansas in 1922 John Harrison, a Negro, was lynched for a crime of which he was found after death to be entirely innocent. He left two children and an invalid sister. Having witnesses who recognized the members of the mob, the sister, Mrs. Callie Henry, employed a lawyer to file two suits, one against the sheriff for failure to protect her brother from the mob and the other for damages against the men whom she knew to be the lynchers of her brother. In order to pay her attorney, Mrs. Henry sold her little home and paid all she received to her lawyers to provide for necessary court costs.

The suit against the sheriff for nonfeasance was dismissed when brought to trial. Having no funds Mrs. Henry appealed to the N. A. A. C. P. to pay the balance necessary in gathering witnesses, printing briefs and records, and other court costs in the suit for damages. After correspondence which resulted in cutting down these costs materially, the National Office contributed the needed $250. The case is set for trial during the spring term of court.

Awarding of damages in such a case would have a salutary effect in checking lynching not only in Arkansas but in other parts of the South.

Indiana

One of the more evident effects of the propaganda of the Ku Klux Klan has been the efforts to establish segregated grammar and high schools in Northern and border states. This has been especially true of Indiana where the Klan is especially strong. Some time ago it was announced in Indianapolis that funds had been provided for the erection of a segregated high school. The Indianapolis Branch and other citizens became aroused. Mr. Archie Greathouse, a citizen of Indianapolis and tax payer, sued for a writ of injunction to restrain the city of Indianapolis from erecting such a school. Messrs. W. S. Henry, R. L. Bailey and W. E. Henderson were retained. An injunction was denied in the court of first resort whereupon an appeal was taken to a higher court. A request was made of the National Office for aid. Because of the importance of the issue involved the National Office made a contribution of $200 to the case. A favorable decision would serve to check appreciably similar attempts in other states.

Virginia

William Spencer, a colored man, was tried, found guilty and sentenced to death in October, 1924, in Lee County, Virginia, charged with criminal assault and murder of a thirteen-year old white girl. The only witness who saw Spencer anywhere near the scene of the crime was an eight-year old boy who was not introduced by the Commonwealth until the close of the second and last day of the trial. The sheriff of Lee County and other officials expressed grave doubts as to Spencer's guilt and Governor Trinkle took an active interest in the case. The Roanoke Branch of the N. A. A. C. P. became interested and co-operated with E. W. Pennington, a white attorney assigned by the court to defend Spencer, and Henry D. Dolphin, a colored attorney of Roanoke who volunteered his services without fee. All these forces, aided by the National Office, worked indefatigably with the result that a writ of error and supersedeas was granted Spencer on February 24th, three days before the date set for his execution.

One of the principal witnesses for the prosecution, the physician called to treat the girl just before her death, testified there was absolutely no sign of her having been attacked. There is strong evidence that she was not murdered but instead came to her death through natural causes. The National Office has appropriated funds to aid in the defense as it was felt such action will have a profound effect in causing not only the prevention of grave miscarriages of justice but also in impressing upon courts in Virginia and neighboring states that they cannot with impunity sentence Negroes to death on such flimsy testimony.

SPINGARN MEDAL

The time limit for nominations for Spingarn Medalist of 1924 will close on June first. Any person is free to nominate any Negro of American citizenship who during the year 1924 "shall have achieved distinction in any field of honorable and elevated human endeavor". Nominations should be sent to Bishop John Hurst, Chairman Spingarn Medal Award Committee, 69 Fifth Avenue, New York.

NOTES

A committee of women in Cleveland, Ohio, with Mrs. Enola George as chairman and Mrs. Louise Davis as secretary, conducted recently a popular baby contest which was very successful. The gross proceeds were $1027.00 and the expenses less than $27.00. The winning babies were Doris Saunders, Howard Nelson Lee and Margurette Blue who received respectively prizes of $10, $5, and $2.50 in gold. Each of the other seventeen babies who entered the contest was given one dollar to start a bank account.

There should be added to the Honor Roll of branches, which appeared in recent issues of THE CRISIS, the names of two other branches which completed their apportionment before the end of 1924—El Paso, Texas, paying $155.50 on its apportionment of $150.00 and Memphis, Tenn., paying $302.70 on its apportionment of $300.00.

THE AUDITOR'S REPORT

BELOW we give a summary of the report of Heaton, Cullinan and Helmus,

Certified Public Accountants, who have examined the accounts of the N. A. A. C. P. for 1924. Their detailed report is published in full in the Fifteenth Annual Report which is now available for distribution. Copies of the report can be secured from the National Office for twenty-five cents.

The Auditor's Report shows, on December 31, 1924, the following receipts and expenditures for all funds, except THE CRISIS Fund:

Balance, January 1, 1924	$6,717.41
Receipts, during 1924	66,869.64
	$73,587.05
Disbursements, during 1924	63,569.82
Balance, December 31, 1924	10,017.23

The condition of the General Fund (which is the general operating fund and includes all monies other than special funds) can be seen from the following figures:

Income			
Contributions			$13,143.04
Literature Sales			301.62
Emblem Sales			12.06
Membership:			
Branches (Including Branch Contributions)		$41,265.51	
Members at Large		3,379.33	44,644.84
Total Income			$58,101.56
Expenses			
Salaries:			
Administrative	$11,419.92		
Field	4,721.44		
Publicity	2,599.92		
Clerical	13,922.32		
Special (Auditing)	125.00		
Total Salaries		32,788.60	
Meetings		67.00	
Rent		3,170.07	
Light		98.03	
Telephone and Telegraph		819.74	
Postage		2,395.06	
Printing		3,207.37	
Multigraphing		293.40	
Depreciation on Furniture and Fixtures		196.77	
Traveling Expenses		3,971.09	
Miscellaneous		1,944.99	
Total Expense			$48,952.12
Net Gain for Year			$ 9,149.44

Outside the General Funds there are six Special Funds and THE CRISIS Fund. From four of the Special Funds, totaling $960.23 and including the $600 Amy Spingarn prizes in literature and art, there have been no expenditures. The other funds are:

Anti-Lynching Fund:	
January 1, 1924—Undisbursed Balance	$5,868.37
Contributions Received—Year 1924	1,500.91
	7,369.28
Disbursements—Year 1924	2,456.74
December 31, 1924—Undisbursed Balance	$4,912.54
Legal Defense Fund:	
January 1, 1924—Undisbursed Balance	$ 120.01
Contributions Received—Year 1924	1,127.88
	1,247.89
Disbursements—Year 1924	178.94
December 31, 1924—Undisbursed Balance	$1,068.95

The income and expenditures of THE CRISIS Fund were as follows for 1924:

			Percentages
Income:			
Sales, Net of Returns		$24,832.03	
Subscriptions		12,192.00	
Advertising		10,879.74	
Interest and Discount		261.41	
Interest on Liberty Bonds		63.75	
Book Department Profit		436.55	
Total Income		**48,665.48**	100%
Expenses:			
Publishing:			
Paper	$5,714.10		
Printing	9,339.49		
Engraving	1,463.64		
Total		$16,517.23	33.94
Salaries:			
Executive	$8,600.00		
Office	11,108.50		
Total		19,708.50	40.50
Sundry:			
Postage	$3,313.10		
Rent	2,079.96		
Stationery & Supplies	802.31		
Telephone & Telegraph	309.03		
Insurance	49.18		
General Expense	3,203.35		
Total		9,756.93	20.05
Depreciation on Furniture & Fixtures		183.34	.37
Provision for Doubtful Accounts—Net of Recoveries:			
Agents—Total	$2,911.10		
Charged against Reserve	1,000.00		
Balance	$1,911.10		
Advertisers—Total	$ 962.50		
Charged against Reserve	400.00		
Balance	562.50		
Total		$2,473.60	
Total Expenses		**$48,639.60**	99.95%
Net Income		**$ 25.88**	.05%

In other words the total income of the N. A. A. C. P. for 1924 in all departments, including balances from 1923, was $122,252.53 of which $112,209.42 was expended.

The Looking Glass

LITERATURE

WE quote from *The Douglass Survey*, organ of the colored high school students of Baltimore, Maryland:

"I hate to be a kicker,
I would not disturb the peace,
But the wheel that does the squeaking
Is the wheel that gets the grease."

Abram L. Harris, Jr., writes interestingly in *The Modern Quarterly* on "The Negro and Economic Radicalism", but curiously enough omits all reference to the striking program laid down by the N. A. A. C. P. at Philadelphia in 1924.

A dictionary of the Hausa language, one of the most widely spoken of the African tongues, has been published by the *Cambridge University Press.*

Ella Kidney has published in England a number of native "Songs of Nyasaland".

NUBIA

FROM the tenth century before Christ down until the second century, the Negroes of Ethiopia were among the great rulers of the world and for one period of 250 years were virtually masters of the world. While something about this history has long been known it is only recently that the Harvard-Boston expeditions under Dr. Reisner have made scientific excavations covering the period of 750 B.C. to 350 B.C. Unfortunately, however, both Dr. Reisner and the persons in charge of the expedition sent out by the Metropolitan Museum of Art in New York City have a strongly anti-Negro bias and are eager either to sneer at black folk or to declare that the people they are studying are "not Negroes". Both authentic history and pictures like that which we reproduce prove the foolishness of such contentions. Dr. Reisner says:

"What part has Ethiopia played in world history? From 720 to 660 B. C. the Kings of Ethiopia ruled Egypt and Egypt was a province of Ethiopia. Living in their little, sun-parched village in the desert at the Third Cataract, the Kings of Ethiopia with the Kings of Assyria held control over the world. Letters have been found in Nineveh, written by Shabbaka to the King of Assyria, and the messengers of Shabbaka have passed in safety under the protection of the name of the King of Ethiopia from Napata, in the Sudan, to Nineveh, in Mesopotamia."

AFRICAN ART

WE have quoted before from the marvelous article by Paul Guillaume in *Les Arts à Paris*, on "African Art at the Barnes Foundation". The *Journal of the Barnes Foundation* now brings us the full text and we cannot refrain from quoting again at considerable length:

KINGS OF NUBIA. (From *Bulletin, Metropolitan Museum of Art*)

The modern movement in art gets its inspiration undoubtedly from African art, and it could not be otherwise. Thanks to that fact France wields the artistic sceptre, because since Impressionism no prime manifestation in art could be shown that is not African in its essence. The work of the young painters such as Picasso, Modigliani, Soutine, for example, is to a certain extent the work of the African emotion in a new setting. In the same way the sculpture of Archipenko, Lipchitz and of Epstein is impregnated with Africanism. The music of Berard, Satie, Poulene, Auric, Honegger—in short, all that which is interesting since Debussy, is African. One can say as much also of the poetry since Rimbaud up to Ba-

lise Cendrars and Reverdy, including Apollinaire. Gobineau has aptly written that "the source from which the arts have sprung is concealed in the blood of the blacks:" it is necessary to know this source. But the influence of Negro art on the imagination of the artist is far from having given its full content. We are in the presence of an art eminently suggestive and revealing; an art which touches miraculously the extreme limits of perfection; an art which one can qualify as *sybaritique*, so exquisite is its refinement; but it is a divine art which never weakens, never disappoints. What a delight for the knowing eye of today; that personal quality is not found in the arts of the high epochs of Greece, of China, or even of Egypt where the perfect work seems the end of a dream which will never reawaken.

African art, the most modern of the arts, by this spirit is also the most ancient. In the dim, distant epochs, the men who were first active in the world after the silence of the centuries were the black men. These men were the first creators, the first warriors, the first poets; they invented art as they invented fire; it is later, probably, that we hear in the East of other men, the white barbarians whom they conquered. The conquest was not made without a large infusion of black blood in the white element. The consequence was that the whites, thus regenerated, conquered the blacks, who fled into their forest, from which they were never dislodged. They left, however, the white ethnic traces of their presence in the north and in the east of Africa. These are the Semites and Chamites, mysteriously submitting to the fatality of a somnambulistic tradition, lethargic continuators of the spirit of a formidable civilization. Having injected the artistic virus into the barbarian world, they took refuge in their secret religious and social practices and continued to materialize in wood their religious emotions, grandiose and disconcerting, that took place several millénaires before our era. From the heart of Africa, hypothetical site of the fabled Atlantis, those people, those empires, emigrated in consequence of frightful calamities or cataclysms. Instinctively they turned toward the sea—their pact with the forest was broken. Then they fixed the homesteads which we consider in our present ethnical classifications. The central stock divided into three branches, one went toward the northwest, the other to the southwest, the third remained on the equator but did not reach to the coast of Guinea. In the northwest they are. therefore, the tribes of the Nigers, the Bobos, the Baoules, the Agui, the Gouros, the Dan, and so many others which it is not possible to enumerate here. Below the equator and in the southwest they are especially the M'Fangs, the most beautiful of the Pahouins—at whose elegance Europeans marvel so much that they attribute it wrongly to Egyptian origin without dreaming that the contrary could be the truth.

SCIENCE AND RACE

IT is going to take a long time to get the silly pseudo-science on race matters, current during the last half century, out of literature; but epoch-making work to this end is being done daily. For a long time it has been a by-word among certain so-called scientists that the crossing of the white and black races meant physical deterioration. Now comes Professor W. E. Castle of the Bussey Institution, Harvard University, and denies this. He admits, of course, that the *social* consequences of inter-marriage may be bad, especially if the mulatto is punished by society. He says in *The Journal of Heredity:*

I doubt whether there are any race combinations which are, so far as biological qualities are concerned, inherently either harmonic or disharmonic, that is productive of better or worse genetic combinations. Both better and worse should theoretically result, if all inherited characters follow Mendel's law in transmission. A more variable population would then result, which should be on the whole more adaptable to a new or changing environment either physical or social. Is it not possible that the racially mixed character of the populations of France, Germany, England and the United States have been one factor in their adaptability to social and economic changes?

If all inheritance of human traits were simple Mendelian inheritance, and natural selection were unlimited in its action among human populations, then unrestricted racial intercrossing might be recommended. But in the light of our present knowledge, few would recommend it. For, in the first place, much that is best in human existence is a matter of social inheritance, not of biological inheritance. Race crossing disturbs social inheritance. . . . . .

So far as biological considerations are concerned, there is no race problem in the United States.

Albert S. Hopkins in *The Scientific American* says:

Races have originated by the slow alteration, under force of climatic and other circumstances, of successive migration waves out of Asia. . . . .

For more than a hundred centuries, then, the world has been a laboratory for mixing and blending races. In historic times we have full records of many examples. In prehistoric times we have evidence, although less unmistakable evidence, that the same thing was going on. . . . .

The older geographers were accustomed to divide mankind into five races; the white, the black, the yellow, the brown and the red. It has been apparent for years that this classification is unsatisfactory; in-

deed, that it is impossible, although it persists to a considerable extent in the public mind. Its impossibility lies in the fact that the differences between these so-called races are not sharp. There are yellow-brown races and black-white ones. . . .

The fact is that no exact classification of races is possible. Mankind forms one great family. . . . The "pure Nordic" idea is a myth.

The second is that not one scrap of real evidence exists to prove that any one race is potentially abler or more honest or more intelligent than any other race. The "white man's burden" may be laid down any time with a clear conscience and with no fear that we are deserting our duty to the world.

The white race is already as blended as any other. In our ancestry, as in that of the American Indian, we can trace the elements of early Negroid races, of the Australian savage, of the Alpines, who helped to settle America, of Mongols, of half a dozen others.

EDUCATION

THE Philadelphia branch of the N. A. A. C. P. is appealing to the school board against race segregation in the schools. It says:

Three times in as many years, we have appealed to you to co-operate with us in finding a way to begin a better civic attitude and system in our public schools. We have suggested the way of kindliness, understanding, and gradual displacement of the present color-segregated system with a bona-fide mixed and democratic system of school personnel, both as regards faculties and pupils. We have pointed out to you that this really democratic plan is in vogue in such cities as New York City, Cleveland, Chicago and many other Northern cities. It has been tried, and its fruits are surely far from discouraging.

We are very glad that at least during the past two years you have not increased the number of color-segregated schools; but this is only negative. It does not give opportunity for many new teachers among the colored people to have a fair teaching chance. It allows your placement officers to say to them "We have no opening for you" meaning, of course, that there is no segregated-school opening, and therefore shutting the door of opportunity in our faces. We ask you that you will now begin to do positive justice, and let such organizations as ours help you to create a spirit of good-will between these representatives of America's two major race groups right here in our beloved city.

From "East Africa", a weekly published by the white English land-grabbers of Kenya, comes this disconcerting news of the Phelps-Stokes Education Commission:

Though the Commission has not yet published its report, the unequivocal opinions expressed by several of its members show that they heartily endorse the solution advocated so picturesquely by General Booth.

"Teach the native to work with his hand," declares emphatically Dr. Aggrey, the black member of the Commission, who, born in Gold Coast heathendom, has advanced through Christianity to a professorship in a United States university; while Dr. Jesse Jones, the leader of the group, emphasizes the need for "the gospel of the plough", and urges forcibly that true education must concern itself with hygiene, home life, industry and recreation, while to uplift the African woman is a first essential. Too much stress, say these investigators, has been placed on literary education, which all too often produces snobs. The hand and the spade have been overlooked.

FISK

THE Fisk students have sent out a most convincing statement of their case. Under the head "A Brief History of the Fisk Trouble", they note:

First. Eight or nine years of discontent growing in intensity each year.

A. General complaint against the McKenzie Administration which destroyed student activities already in existence on campus.

1. Student paper suppressed in 1914.
2. Student Council abandoned about 1918.
3. Athletic Association discouraged and finally suppressed in 1920.
4. Y. M. C. A. crippled and practically let die in 1920.
5. Independence of literary clubs threatened by Dr. McKenzie's ambition in 1921, to select membership of each club and to supervise each meeting.
6. Baseball stricken from sport calendar in 1921.
7. Track meets forbidden in 1923.
8. Reluctance to allow a student to represent students in International student conference in 1924.
9. Discouragement of dramatics and self-expresion in general by minute supervision, to the point that all student orations, debates, etc., were practically written by faculty and approved by President.
10. Breach driven between student bodies of Fisk and Meharry by Dean of Women and two members of faculty in letter which insulted Meharry men.
11. President rendered ineffective efforts made to beautify campus by discouraging attempts made to pull weeds and plant flowers.

B. Individual students penalized by efforts to bring adjustment between President and students.

Second. November "demonstration".

A. An outbreak "typical" not only of "Negro colleges" but of all schools, colleges and universities from time immemorial.

1. Staged in protest to "tyrannical" attitude of President McKenzie toward student body.

2. "Grievances" of student body posted on doorposts and on bulletin boards. Promptly torn down by hostile members of faculty.

B. Students successfully organized and a committee of fourteen to represent students before the Trustees appointed.

Third. A. Students heard by Trustees. "Grievances" called "Constructive Criticisms" by Mr. Cravath and various other members of board.

B. Students ask for a "greater freedom".

1. "Remove the spirit of oppression".
2. "Remove the spirit of distrust".
3. "Relieve us of the spy-system".
4. Allow us student activities.
5. Sympathetic teachers and instructors.
6. Encouragement of student endeavor.

(a) "Allow us some originality".

(b) "If we make mistakes, help us up; don't crush us down".

C. Definite Requests:

1. Student Council.
2. Reorganization of athletics.
3. Student publication.
4. Fraternities and Sororities.

Fourth. Summary:

A. Unrest among students for at least eight years.

1. Students kept disorganized by faculty's "Spy-system". With few exceptions a student's confidence was a thing not to be respected.

2. "Reign of Terror" kept down effective protest.

3. Intimidation; low marks; "hounding" of former students who entered other schools.

B. Students expelled were duly elected and supported by representatives of student-body.

C. The President made a weak promise to aid in the remaking of the athletic association, January 2. Student plans were ready and he was notified on at least five separate occasions. No action taken.

D. No one act provoked the series of outbreaks. The President's attitude and his actual words through a period of several years finally provoked the strike.

E. In connection with the "demonstration", there was no shooting; neither were there threats against the life of anybody.

F. And above all, Fisk students did not raise the race issue. Definite proof points to the fact that the race issue was injected by Dr. McKenzie and by men and women more or less intimately connected with the Administration.

G. Some parents have sent their children back to school. True. The students have had no organized agency for propaganda. The parents do not know what their children undergo at Fisk.

H. Do you know that over a hundred of last year's under-graduates did not return to Fisk this year?

Finally, we see this in the white Little Rock, Arkansas, *Gazette:*

Negro Singers Coming. Negroes from the Fisk University, Nashville, Tenn., will be at the Kempner theatre Thursday night, March 5. They have just returned from foreign lands where they won the prize singing to the crowns. London papers say there is no one can harmonize Old Black Joe, Dixie, and the songs of 1860, like these people. Reserve seats for white people at Keeby's, 111 West Fifth.—Adv.

It will be noted that the above is an advertisement paid for by Fisk University!

K. K. K.

THE Rev. Joseph Stiles of the Bethel A. M. E. Church, Freeport, L. I., has sold his soul to the Ku Klux Klan for two flags and $400. He will be interested in reading this placard from Florida:

BEWARE!

Negro Citizens, as long as you keep your place, we will protect you, BUT

Beware! The Klu-Klux-Klan is Again Alive!

and EVERY NEGRO who approaches a polling place next Tuesday will be

A MARKED MAN

This is a white man's country, boys, so save your own life next Tuesday

KLU-KLUX-KLAN,
Miami Chapter

P. S. Don't think for a minute that we don't know you. A white man will be at every polling place with his book. DON'T GET IN THAT BOOK!

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